H&h. 720

A TREATISE OF NOBILITY,

WHEREIN

Nobleneſs of Birth, Honourable Atchievements, and Virtuous Acquiſitions are duly weighed and valued.

By H. W. enry histon.
formerly of King's College Cambridge.

LONDON,
Printed for *R. Pawlet*, at the Sign of the Bible in *Chancery-lane*, 1664.

TO THE AUTHOR.

HAving peruſed your Book of, *The great Worth, and the Beſt kind of Nobility*; I deſire you would ſpeedily preſent it to the publique view: for as I find it in it ſelf Methodical, Perſpicuous, and Ingenious; ſo for theſe times I judge is very Uſeful: and therefore delay not the Publication, if you value the Opinion of

Your faithful Friend,

John Pearſon.

Jeh-16-65

A

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Academiæ Cantabrigiensis
Liber

1314:16

To the Right Worthy

Sir *WILLIAM HAWARD*

of *Tandridge* in the County of *Surrey*, Knight:

Gentleman in ordinary of his MAJESTIES Honorable Privy Chamber.

Right Worthy Sir,

THIS little Treatiſe ſpeaks ſomewhat of the *great Worth and beſt kinde of Nobility*; And as the *Romans* had a double (a) Altar amongſt them, one for the chaſtity of the *Patricians*, another for the chaſtity of the

(a) *Erat* [*antiquitus*] *ſacellum pudicitiæ patriciæ in foro Boario ad ædem rotundam Herculis—— Poſteà, Virginia in vico longo ubi habitabat ex parte ædium quod ſatis eſſet loci modico ſacello excluſit aram, ibi poſuit & convocatis plebeiis matronis —— Hanc ego aram, inquit, Pudicitiæ Plebeiæ dedico, voſq; hortor ut quod certamen virtutis viros in hac civitate tenet, Hoc pudicitiæ inter matronas ſit, detiſq; operam ut hæc ara quam illa ſi quid poteſt ſanctius & à caſtioribus coli dicatur.* Liv. lib. 10.

Plebeians: So this ſets up one Altar to the Nobility, and honour of the Peers and ancient Gentry of the Nation; another to Virtue and Piety, (b) *The beſt kinde of Nobility*; and which we ſhall take leave to call, *The Nobility of the people or communalty.* Not that we look upon Nobles and Gentlemen as ſtrangers to Vertue, and aliens to Piety, to which they ſacrifice dayly, and which ſhine forth in them more then in any elſe illuſtriouſly; but that Vertue and Piety advance the latter to that honour, in which they have no part nor intereſt naturally. Now as our intention is in general to mind the one, that they perfect what they have by Nature; and to perſwade the other, to gain what from

(b) *Nobilitas ſola eſt atq; unica virtus.* Juvenal.

from their birth they have not, by Vertue: and as our deſire is in ſpecial to contribute ſomething to the ſeaſoning of Noble youth with Vertue and Piety, *Who are* (as (c) he ſaid) *ſo born, that their good or evil example makes much for the good or hurt of their Countrey*: So the dedication of all is devolved upon you, not upon a ſingle account, but upon ſeveral and different conſiderations. (d) The Divine Powers are brought in ſtill by the Prince of Poets, chuſing fit inſtruments for the deſignes they take in hand, ſutable Agents for ſeveral actions: and there is ſuch a ſutableneſs betwixt the ſubject of

(c) *Ita nati eſtis, ut bona malaq; veſtra ad remp. pertineant.* Tiber. de Neron. & Druſ. Tacit. annal. lib. 4.

(d) Οὐ πᾶσι θεὸς πάντα χεῖρ' ἐμβαλὼν ποιεῖ· ἀλλ' ἑκάστῳ καθ' ἣν ἔχει τέχνην ἢ δύναμιν· ἢ γὰρ ἂν ὁρᾷς πλὴν Ἀθηνᾶν ὅπι πείσαι βέλος τὸ Ἀχαιὸς ἢ Ὀδυσέα θρασυκάρδιον, ὅταν συγχέαι τὰ ἄρκια, ἢ πάγδαιρον ζήτησαν ὅπι δεῦρο τὸς πρῶας ἐπὶ τὸ Διομήδεα βαλέσαν; ὁ μὲν γὰρ ὅρμος ἐς μάχημ· ὁ δὲ τοξικὸς ἐς ἀνόντ·, ὁ δὲ δεινὸς εἰπεῖν ἐς φρόνημ·. Plutarch. πῶς ἂν μὴ χεὶς ἐμ. γεῖν τὴν πύθ.

this Treatiſe, and Your ſelf: That as (f) ſome Writers are noted to propoſe ſuch Authors for their Imitation; and (g) ſome women are ſaid to ſet the faireſt pictures before them for their better Conception: So we may ſeem, in drawing up this Piece, to have had our eye upon you; but that the picture fals much ſhort of the Pattern.

(f) (g) *Quod mulieres utcrum geſtantes, quæ ut feliciorem de ſe ſobolem gignant, inſuentur ſubinde oculis fixis & vehementibus, in imagines exquiſitè venuſtas.* (*Id quod Lacedæmoniis uſitatum eſſe tradunt*). *Id Eucherius quoq; fecit ut aliquid laude dignum effingeret. Videtur ſibi duorum maximè præcellentium virorum non informes propoſuiſſe imagines, nimirum Auguſtini & Hieronymi; quorum imitatione ſive aſſiduo aſpectu, penitioriq; contemplatione ſuos ſic informavit Commentarios, ut nihil illis ſit vel doctius vel abſolutius.* Magdeburg. cent. 5. cap. 10. *Sic Cyprianus, Ambroſius, Theophylactus propoſuerunt ſibi Tertullianum, Baſilium, Chryſoſtomum, & alii alios.*

This is certain, There is not a Vertue named in this Treatiſe, as belonging to Gentlemen, but is ſingularly eminent in you. For matter of Learning, new and old, you may be ſtyled much better then (g) he of whom

(g) Pindar. Olymp. Od. 6. *de Æncâ* chorodidaſcalo.

it

it was firſt ſpoken, Σκυλάκη Μουσῶν, *Secretary and Interpreter to the Muſes*, their Ambaſſador or Nuntio, to communicate their ſecrets far and near to their Diſciples. Γλυκὺς κρατὴρ ἀγαθίγκτων λόγων, *A ſweet cup of pleaſant and delightful Diſcourſes*; ſo I take leave to interpret it. Neither doth the book diſable you as ſome, but fit you for buſineſs. (h) When you look off from that, Wiſdom doth not look off from you, (i) but guides you with her eye, that you may (k) guide your Affairs with diſcretion. That may be truly ſaid of you, in your Station, which was long ſince ſpoken of *Pericles* in his Generation, (l) *You know what belongs to your place, and can deliver your ſelf*

(h) Τόλμαν καλῶν ἀρχομένων σωτῆρες ἐκ ἀπροβλήτοι φρενῶν. Pindar. Nem. Od. 7.

(i) Pſal. 38.

(k) Pſal. 112. 15.

(l) *Laus Periclis in multis authoribus.* Γνῶναι τὰ δέοντα καὶ ἑρμηνεῦσαι αὐτά. Idem. teſtatur de ſe-ipſo in Thucid.

ſelf accordingly; without troubling, as he did *Greece*, or as others of late, either Country or County. And if weightier buſineſs were impoſed, there would not be wanting in you, either (m) Σωϊτὶς πολιτικὴ, *A Politick capacity*; or, Δωϊτὶς ῥητορικὴ, *A Rhetorical faculty*, to manage them. For matter of Religion; (n) Learning and Piety, Science and Conſcience are ſo tempered, that they give to each other Luſtre and Beauty. For Humility and Courteſie (which are to every Vertue in the Soul, what Beauty is to Health and ſoundneſs in the body; to wit, an Ornament and Grace to them all)

(m) Theſe two are required in an Hiſtorian by *Lucian*, and do as well become a Stateſman. *Lucian. de conſcr. Hiſtor.*

(n) *In quo cum pietate doctrina, cum conſcientia ſcientia, cum natura ars, cum diſciplina rerum uſus certavit.* Morn. de Hubert. Languet.

all); (o) They, as beautiful and fragrant flowers, are ſo reſplendent in you, that they attract the eyes, and hearts of all after you, and make not onely your Society, but very Name alſo pleaſant and pretious to the memory. What ſhould we ſpeak of other things? We have called out, in this Treatiſe, ſome few Vertues to inſiſt on; but you have ſtored your ſelf with the choyſeſt in every kinde. That not *this*, or *that*, but all diſcover themſelves in you in general. So that look what (p) Schollars and Gentlemen, are to others, that you are unto them, even an Oracle, as it were, and Orna-

(o) Φιλεῖ μὲν ὡς τὰ πολλὰ τὸ τῇ ὄψει ὑγιὲς τε καὶ μείλιχον, ἑπεσθαι ἀφ' ὑψηλοτέρων φερομένῃ τῇ προσώπων, θέλγειν τοὺς γνώμας ἁπάντων· καθάπερ δὴ καὶ τὰ λαμπρὰ τῆς ἀνθέων ἐν ἄρει ὥρᾳ, ὁπόσα χλοάζουσαν καὶ οἷον ἡπείρου μειδιῶσαν τῷ βαρεῖ τὴν χειρὶ ὑποχειρίοις, ῥᾳδίως τῆς παιόντων τοὺς ὄψεις ἐφέλκεται. Niceph. Greg. lib. 6.

(p) Σὺ δὲ οὐκ ἰατρὸς ἁπλῶς ἀλλὰ καὶ διδάσκαλος τοῖς βουλομένοις ἡ τέχνης· ὥστε ἐγὼ μὲν ὁ πρὸς τοὺς πολλοὺς ἐσμὲν οἱ ἰατροὶ, τοῦτο ὀνείροις σύ. Julian. Epiſt de Zen.

Ornament unto, Both. And (q) whereas many go onely to receive Honour and Maintenance from the Prince; you carry that to the Court, wherewith you are able to do Service and Honour to your Prince, when He ſhall be pleaſed to imploy you. (r) We ſcorn wittingly to ſtein our Credit, or Paper, with lies; or to render your Parts ſuſpicious by fabulous reports. (s) *Per unius oris officium, nor unius pectoris profunditur ſecretum.* One Pen *writes*, but every *true heart* that knows you will give *conſent*, and every *ingenuous tongue* a *teſtimony* to the ſame *truth*. This, Sir, is the principal cauſe of our faſtening

(q) *Intereſt inter eos qui in Principis gratiam incidunt, & qui eam promerentur.* Strad. —— *Veſpaſianus venerabilis ſenex & patientiſſimus veri, bene intelligit cæteros quidem amicos ſuos uti iis quæ ab ipſo acceperunt, Marcellum autem & Criſpum attuliſſe ad amicitiam ſuam, quod non à principe acceperunt, nec accipi potuit.* Quintil. de Orator.

(r) Οὐ δόλιον πήγνυμι λόγον. Pindar. Olymp. Od. 6.

(s) Sidon. Apollinar. Epiſt. lib. 4.

faſtening this Treatiſe upon you, that we might preſent our Reader with a fair Preſident, and give him not only *dead*, but (as one ſpeaks in another caſe) (t) *living counſel.* Again, if it were poſſible for any Honour to accrew unto any by ſuch a worthleſs Piece, we know none deſerves it better then your ſelf. The high eſteem which you bear to our Profeſſion may call for it. (u) *You love* (as they ſaid of the *Centurion*) *our Nation*; and whereas many are aſhamed of our Coat and company, you ſeem rather to chuſe our ſociety; (x) like *Jupiter* and

(t) *Caſſius dicebat alios declamaſſe, Varium Geminum vivum conſilium dediſſe.* Senec. Suaſ. 6.

(u) Luke 7. 5.

(x) Ζεὺς μὲν ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη μετὰ δαῖτα· θεοὶ δὲ ἅμα πάντες ἕποντο.
Hom. Il. 1.

——*Arcanâ ſic Fama erumpere porta,*
Cælicolas ſi quando domus, lituſq; rubentum
Æthiopum, & menſas amor eſt intrare minores.
Stat. Theb. lib. 5.

the

the reſt of the Gods in the Poet, who when they mean to feaſt go to Sea, μετ' ἀμύμονας Αἰθιοπῆας, and ſit down with the blameleſs, though black, *Æthiopians*, as gueſts. Your ſpecial favour to us might challenge it. When we were meer ſtrangers to your Perſon, though not to your Vertues, you offered to commend us to the Patronage and Protection of a great Peer of the Realm, a perſonage of ſingular worth and honour, Son of a Martyr (who reſiſted unto death for his Soveraign then alive, and on (y) whoſe Tomb that may much more deſervedly be engraven, then it was upon an old *Romans* Statute, *Pietatis immobilis erga Principem*) and himſelf alſo of like eminent Piety

(y) *Statua L. Vitellii pro voſtris hanc habuit Inſcriptionem, Pietatis immobilis erga Principem.* Sueton. in vit. Vitel.

Piety to King and Countrey, Learning and Religion. A favour that could not but have pleaſed any, and would have been refuſed by few. (z) Indeed the perſon commended is eaſily moſt an end perſwaded to forſake him that commends and betroth himſelf for his intereſts ſake to his ſervice to whom he is commended. (a) But as that Princeſs told her husband (when he asked her whether *Cyrus* did not ſeem to be a gallant Prince, who treated them both whom he had taken captive, ſo nobly) *That ſhe did not ſo much as minde or look upon him; but her minde and her eyes were*

(z) *Sæpe ſit, ut is qui commendatus ſit alicui, pluris eum faciat cui commendatus ſit, quam illum à quo ſit.* Cicer. de fin. lib. 3.

(a) Ἐπήρετο ὁ Τιγράνης τὴν γυναῖκα· ἦ σοι ἔφη ὁ Ἀρμένιος ἀνὴρ καλὸς ἐδόκει ὁ Κῦρος εἶναι; ἀλλὰ μὰ Δί' (ἔφη) οὐκ ἐκεῖνον ἐθεασάμην· ἀλλὰ τίνα μὲν, ἔφη ὁ Τιγράνης; τὸν μὲν Δία, ὃς τὰ ἀληθῆ ψυχὴς ἂν πείσαιτο ὅστε μὴ μᾶλλον εἶναι. Zen. Cyr. pæd. lib. 3.

were upon him (meaning the Prince her Husband) *who offered with his life to purchaſe her Liberty.* So, Sir, Let me tell you, we cannot but (*adoratis tamen à longè adorandis*) reſpect him who did ſo much reſpect our advantage and advancement.

We have told you, or rather the World, the reaſons of of this our Dedication. Now as we gladly hear you talk in private, ſo we can as willingly talk of you in publique. (b) The eye is not eaſily taken off from pleaſant objects, nor the tongue from pleaſing ſubjects. But we muſt make an end, otherwiſe Criticks will tell us that we exceed the

(b) Φιλεῖ μὲν ὅτε ὄψις ῥᾳδίως ἀναχωρεῖν ἧς τερπνῶν θεαμάτων, καὶ γλῶττα τὸν εἰς ταῦτὰ πάλιν φέρεσθ᾽· ὅτε λόγος ἧς ἡδίσων διηγημάτων. Nazian. Orat. 20.

the limits of an Epiſtle. (c) Yet ſhortneſs is no more of the Eſſence of an Epiſtle, then it is of a Man. (d) It is not the number of lines, but the occaſion and buſineſſe, that puts limits to a Letter. We have more cauſe to ſuſpect other Objections; but as little cauſe, we think, to be troubled with them. Some will cenſure us for writing ſo Preacher-like: We acknowledge it here a fault, but ſuch as we are in (e) love with, and are content the ſame Scoff ſhould paſſe upon us, which the Oratour put upon *Ariſtoxenus*, for

(a) defining

(c) Πολλὰς πέμπει τὰς ἐπιστολὰς ἡ μακρὰς ὡς ἔνι μαλιστα· ἡ γὰρ ἀρετὴ ἐπιστολῆς ἡ βραχύτης, ἡ μᾶλλον δὲ ἡ ἀνθρώπου. Basil. Epiſt. 355.

(d) Ἔστι δὲ μέζον ἐπιστολῆς ἡ χρεία· καὶ ὅτε μακρογράφος γεγράφθω, ἡ μὴ πολλὰ τὰ πεζόμενα· ὅτε μικρολογητέον, ἐνθα πολλά. Nazian. Epiſt. ad Nicob.

(e) Seneca de Ovid. *Non ignoravit vitia ſua, ſed* [illegible] Controv. 10.

defining the Soul to be a Har-
(f) Cicer. Tuſc. quæſt. lib. 1. mony, (f) *Hic ab artifici ſuo non receſſit*, This man departed not from his Art. Others may look upon the multiplicity of Quotations, as matter of affectation; But the Piece (as we have mentioned) was written chiefly for the uſe of young Gentlemen. And, as the Title perhaps may ſomewhat allure them who are ſuch, uſually, as ſtand much on their Birth: So we ſet on, as they commonly on their Garments, the more dreſſing; deſiring to make it as acceptable to them, as they themſelves to others; A thing ridiculous in the Pulpit, but not altogether improper for ſuch things as

as come from the Preſſe. A third ſort may think us too Satyrical in ſome paſſages; but we have (g) ſo writ, that none can conceit ill of us, that can rationally entertain a good conceit of themſelves. If any be offended for himſelf or others, that this or that Vice is touched: (h) Let him plead (if he liſt) for *Baal*; and ſacrifice ſtill, if he think it can ſtand with his credit and ſafety, to his vitious Humour. We cannot commend that which the Scripture condemns, (i) a dumb Dog; nor him that barks without cauſe. Nor do we think that appellation given to Miniſters, becauſe they

(g) *Spero me ſecutum in libellis meis tale temperamentum, ut de illis queri non poſſit quiſquis de ſe benè ſenſerit.* Mart. Epiſt. ad lect. præfix. lib. 1.

(h) Judg. 6. 31.

(i) Eſ. 56. 10.

(a 2) ſhould

should be always (k) brawling; but we hope (as he said) to live and die (l) αἰνέοντες αἰνετὰ, μωμφὰν δ' ὑπαπείροντες ἀλεγρῶν, Commending what is commendable, and not afraid to cast a Reproof, as salt upon unsavory persons.

(k) Δεῖ γὰρ ἡμᾶς οὐ κύων ὑλακὴ ἀναιρωμένας ἀλλὰ τῇ παῤῥησίᾳ· καὶ τὸ χασείμαργον ἀλλὰ τὸ ἐφήμερον· καὶ τῇ ὑλακτικῇ καὶ ἀλλὰ τῇ φυλακικῇ τῆς χαλᾶν, καὶ τὸ ὑγρὸν καὶ ψυχῶν ἀγρυπνον καὶ τὸ σώζειν μᾶλλον ὅσον κατ' ἐρεθισμὸν δικαίων, ὑλακτεῖν, καὶ ὅσον ἀλλότριον. Nazianz. Orat. 23.

(l) Pindar. Nem. Od. 8.

Right worthy Sir, We have now done our business, and shall take our leave; but (as the manner is at parting) not without a Prayer or good wish. And that shall be, what we conceive is, the highest happiness which a Courtier can desire, *That you may stand in Favour, and with Honour in the presence*

preſence of your Prince here; and may enjoy the beatifical viſion of your God hereafter: So he heartily wiſheth, who ſhall alwayes be

Yours,

As he is much obliged to be,

In all ſervice,

Henry Whiſton.

Curteous Reader,

THat which the Poet looks upon as a ſign of a coy and ſqueamiſh ſtomach, let me beg as a favour of thee, which is, that in the firſt place *ſpectares ἐμετικώτερον*, and that before thou takeſt notice of mine, thou wouldeſt correct the Printers error in page 44. in the Section of Magnanimity, where receiving ſome few words to inſert immediately after the great *Machabee*, in memory of that invincible ſpirit, which dyed for his late Majeſty, he hath unluckily thruſt it under the letter (y) into the margent. And if thou ſhalt ſupply my ſhort expreſſions, to which the former precedents eyed me with ſuch a juſt eſtimation as that worthy Perſonage, and his right Noble Family deſerves, I ſhall look upon the miſtake as a happy error, and ſay of the hand that committed it, as the Poet did of his that erred in a higher deſign: *Si non erraſſet, fecerat illa minus.*

ERRATA.

IN *the Epiſt. Dedic. p.* 5. *lin.* 6. *read* κρατῆς, *ibid. l.* 2. *marg. r.* ἀξιώμενος, *p.*8 *l.*2.*m.r.*promereantur, *p.*10 *l.*20.*r.* Statue. *In the Book, p.*2.*l.*2.*m.r.* Joh. 6.45 *p* 3.*l.*17.*m.r.*ſacer, *p.*5.*l.*2.*m.r.*Pſal.45.2.*p.*11.*l.*15.*m.r.*δεῖν, *p.*15.*l.*11. *m.r.*Arct. *p.*16.*l.*6.*m.r.*Areop. *ibid.l.*19 *m.r.*chon. *p.*18.*l.*11.*m.r.*orientis, *p.*20. *l.*15.*m.r.*κακωτρέχεια, *p.*21.*l.*3 *m.r.*ἐπαινέσαι, *ibid.l.*11. *r.* ἐχρέωσεν. *p.*22. *l.*1.*m r.* Deut.34.10 *p.*33.*l.*9 *m.r.* φεύγεται, *p.*36.*l.*5.*r.*Plebeian. *p* 37.*l.*2.*m.r.*ἐν, *p.*38.*l.penul.r.*φρυγῶν, *p.*39.*l.*8.*r.*ἄλλα, *p.*44.*l.*5 *r.*threaten. *ibid.l.*9.*m.r.*Liv *p.*48. *l.*1.2.*r.*χάριες πλείσηγε *without a comma between, ibid. l.*12,13 *r.*ὅπως, *r.*δυσκολία, *l penult. ibid.r.*ωεσοὶ. *p.*49.*l.*16.*m.r.*nutu atu, *p.*50.*l.*11.*m.r.*Laphdion, *p.*51. *l.*24.*r.*worſt, *ibid.l* 12.*m r.* jubebat. *p.*55.*l.*32.*m.*r.maliciæ, *p* 60.*l.*14.*m.r.* ἐσκυπτουτὰ, *p.*62.*l.*1.*r.*Saleuci, *p.*63.*l.*7.*r.*naturâ, *p.*69 *l.*13.*m.r.*adjutus. *p.*71.*l.*21. *r.*Τᾶτω, *ibid l.*8.*r.*χίτες ☞ *l.*9.*r.* ὁπτὰδώλοι, *l.*11.*r.*ὁπτελέωσι, *p.*74.*l.*13.*r.*the, *p.*75.*l.*1.*r.*that, *ibid.l.*12,13,18.*r.* πίνεις, κυβδίεις, aud. *p.*78.*l.*8.*r.*give, *p.*80. *l.*5.*r.*mare, *ibid.l.*16.*r.*a light. *p.*90.*l.*18.*r.*Stageplayers. *p.*93.*l.*13.*r.* irreligious, *ibid.l* 1.*m.r.*πλησῖ. *p.*94.*l.*24.*m.r.*ὦ. *l.*28.*r.* τῷ. *l.* 32. *r.*ἠξίωσεν. *l.* 33. *r.* αἰνιπόμωλοι, *p.*96.*l.*22.*m.r.*Nabuth, *p.*79.*l.*4.*r.*obſcurity. *p.*99.*l.*2.*m. r.* ἐπιτιτέτω τέκνοις, *p* 100.*l* 9.*m.r.*ἄβλιον, *l.*10.*r.*ἦ.*l.*11.*r.*vim. *p.*102.*l.*1.*r.*meer. *p.*107. *l.*12.*m.r* ἐδαιώσαν, *p.*112.*l.*11.*m.r.*Rom. *p.*113.*l.*5.*m.* r. Mic. *p.*114 *l.*3 *m r.* Mal.1.10. *p.*117.*l.*21.*r.*ipſis, *p.*120.*l.*11.*m.r.*ἔυδει, *p.* 127. *l.*8.*m.r.* ἔυτονον, *p.* 129.*l.*9.*m.r.* χαεγκτηεζάσης, *ibid.l.*16. *after* εἶτα δὲ *r.* φθόνε, φόνε τε θανατε τε, ἔστι—— *p.* 130.*l.*14.*r.*others, *ibid.*7. *m after* factus *adde* è terrâ, *p.* 132.*l* 4 *m.r.* Jam.2.5. *p* 133 *l.*1.*m.r.* Mal, *p.*134.*l. blot out* ſuch. *p.* 138. *l.*1.*m. r.* μὴ ἢ βίαν.

THE GREAT WORTH, AND BEST KINDE OF NOBILITY.

Act. XVII. 11.

These were more Noble then those in Thessalonica ——

IT is an old Maxim, (a) *Whatsoever is received, is received according to the model, capacity or disposition of the receiver.* This the present Text, and this common experience doth sufficiently confirm. Neither did the Apostles, nor have their successors found entertainment according to the worth of their

(a) *Quicquid recipitur, recipitur ad modum recipientis.* Δοκεῖ ἐν τῷ πάσχοντι καὶ δεκτικῷ ὄντι ἕκαστον ἡ τοῦ ποιητικοῦ ἐνέργεια ὑπάρχειν. Arist. de anim. lib. 2. cap. 2.

their Doctrine, but according to the temper and disposition of their Auditors. The one of old, the other at present finde some (b) fitted for the Kingdom of God, (c) taught of God, and (d) disposed for eternal life, who (e) with an honest and good heart hear the Word, keep it and bring forth fruit with patience; others they finde as profane as the high-way, as hard-hearted as rocks, as intractable as thornes, (f) unreasonable absurd persons, which sometimes scoff as they, (g) *What will this babler say?* sometimes mock and make themselves merry as they, (h) *These are full of new wine*; sometimes grow mad, as mad (i) as Tabred Tigres, (k) as they who cryed out against St. *Paul*, and cast off their clothes, and threw dust in the air, and are ready to do outrage, or offer some abuse to them while they speak. (l) An Historian relates, How *Constantius* the Emperour making a speech to a mixt multitude of Barbarous people, one of the many, because he could not hear him, went aside, and filled his shoes with dung, and drawing near to him flung it in his face. And what other usage can Ministers expect, when they deal with rude people, but to have all manner of filth, and dung cast in their faces? And such requital (m) saith the Historian) they deserve who will play the Philosopher or Orator before Clowns. True it is, that as some slight learning

(b) Luk. 9. 62.
(c) Joh. 6. 4.
(d) Act. 13. 48.
(e) Luk. 8. 15, *&c.*
(f) 2 Thess. 3. 2.
(g) Act. 17. 18.
(h) Act. 2. 13.
(i) Τίγρεις πμπαγιζόμενοι. Plutarch.
(k) Act. 22. 23.
(l) *Quum Sarmatis, Dacis & Quadis fœdera feriret & in suggestu orationem haberet, barbaris malè audientibus quod ad hoc opus assueti non erant, unus e Quadis secessit & stercore alterum e calceis replevit, sub veste tulit, & propius accedens in vultum concionantis projecit.*
(m) *Id dedecus meruisse puto qui inter rusticos aut Philosophari aut Rhetoricè loqui voluit.* Pompon. Lætus.

learning, and learned men too much; ſo *Conſtantius* doted ſo much upon it, and them; that more nicely then wiſely (n) he would chuſe none into his counſel, but ſuch as could write both Proſe and Verſe; for which (o) he that as vainly lookt upon himſelf as a grand Signior, a Maſter and Tutor to all mankind, doth not unjuſtly cenſure him. Yet we do not count it ſuch a fault to uſe both Philoſophy and Oratory to the rudeſt in a plain, popular, and intelligible way; and that Hiſtorian alſo who was ſo much in love with Antiquity, that (p) he changed his Chriſtian name *Petrus* into *Pomponius* upon that account, needed not to have looked far for Precedents in that kinde, unleſs he would have us think that neither *Xenophon* amongſt the *Greeks*, nor *Cæſar* amongſt the *Romans* did ever make uſe of Philoſophy and Rhetorick in their Speeches to their Soldiers, or elſe that there were no Ruſticks but all were Philoſophers and Orators in their Armies. Whence aroſe thoſe ſtories (q) of *Amphion*, and (r) *Orpheus*

(n) *Nec in Senatum quenquam admiſit niſi eruditum & in dicendi facultate ita exercitatum, ut ſolutam ligatamq; ſcriberet orationem.* Zonar. tom. 3.

(o) Lypſ. not. ad 3. lib. Polit. *Idem ſæpe de ſeipſo loquitur ac ſi eſſet voce & ſtylo humani generis quidam pædagogus.*

(p) *Tantus fuit admirator Romanæ vetuſtatis, ut Chriſtiano Petri nomine rejecto ſe dixerit Pomponium.* Lud. Viv. in Bucholcer.

(q) *Movit Amphion lapides canendo.* Horat. car. lib. 3.

(r) *Sylveſtres homines ſacer interpresq; deorum Cædibus & victu fœdo deterruit Orpheus: Dictus ob hoc lenire Tigres rabidoſq; Leones. Dictus & Amphion Thebanæ conditor arcis Saxa movere ſono teſtudinis.* Id. de art. Poet.

drawing woods, ſtones, Tigres, Lions and all ſorts of beaſts after them, and their building Towns by their muſick, but that they uſed it to all ſorts of people, and none ſo ſavage but ſome of them were civilized by the power of their Rhetorique? (s) *Hercules* alſo is fabled going about, and conquering all with his club, wherewith he beat down all before him; we will not ſay, That he carryed his Club in his mouth; but this we will ſay, That Rhetorical Speech, ſweet, pleaſant, curteous language will, if not knock a man down, yet make a man ſtoop, yield and conquer him as ſoon as the roughest Club. And he that went about conquering with his Club, had his Bow alſo and quiver full of Arrows, and was pictured, or faigned at leaſt to be pictured, amongſt the *Galls*, drawing all men unto him by the Ears, with chains that were faſtened to his Tongue. And wherefore this? but to ſhew that he got the Conqueſt of men, not ſo much by Force, as by Eloquence; and that the arrows which he ſhot, and which pierced ſo deep into the ſides of his enemies, were his ſharp and ſubtle Speeches. But though Rhetorique and Eloquence, may and hath been uſed ſucceſſully to all ſorts of men, yet it never

(s) Τὸ ῥόπαλόν ἔχει ἐν δεξιᾷ καὶ τῇ γωρυτὸν παρῆρτηται καὶ τὸ τόξον ἐντεταμένον ἡ ἀεισερὰ προσδέδυται —— ὁ δὲ γέρων Ἡρακλῆς ἐκεῖνος ἀνθρώπων παμπολὺ τι πλῆθος ἕλκει ἐκ τῶν ὤτων ἅπαντας δεδεμένους —— καὶ τἀληθὲς αὐτῷ οἱ λόγοι εἰσὶ καὶ ἕυστοχοι καὶ ταχεῖς καὶ τὰς ψυχὰς πρώκοντες. Luc. Herc. Gal.

was

was, nor will be ſucceſful in all. There are ſome metals that are not malleable, ſome rocks that cannot be broken, ſome beaſts that cannot be tamed, (t) ſome deaf Adders that cannot be charmed, let the Charmer charme never ſo wiſely. So that the effect ſtill is in general according to the affection of the Hearer, except God by his Almighty power do break in and ſubdue all before him. This we know, There was an extraordinary grace in the very Speech of our Saviour, (u) *Grace* (ſaith the Pſalmiſt) *is poured out into thy lips*, and (x) *He taught as one that had authority, and not as the Scribes and Phariſees.* And they that were ſent to take him, were ſo taken with his ſpeech that they forgat their Arrant, and thought they had excuſe enough, becauſe (y) *Never man ſpake* (they ſaid) *as he ſpake.* Yet this grace of his could not work an impreſſion upon all, but had various effects according to the variety of perſons that he ſpake unto. (z) *Some ſaid, he was a good man.* (a) *Others ſaid, nay, but he deceives the people. Many ſaid, he hath a Devil and is mad, why hear ye him? Others ſaid, theſe are not the words of him that hath a Devil.* Yea, which is a thing to be wondred at, (b) Some *wondred at the gracious words which proceeded out of his mouth*; and yet would in a rage have rid the world of him at once, by caſting him down headlong from the brow

(t) Pſal. 58. 4, 5.

(u) Pſal. 4. 5.

(x) Mat. 7. v. laſt.

(y) Joh. 7. 46.

(z) Joh. 7. 12.

(a) Joh. 10. 20, 21.

(b) Luk. 4. 22, 29.

of the hill whereon their City ſtood. So St. *Paul*, though his bodily preſence were *Weak*, and his ſpeech in ſome reſpects ((c) as it is noted, and himſelf confeſſes) *rude*, yet was he not rude in knowledge, nor wanting in Rhetorique. When (d) *Barnabas* as the more proper perſon perhaps carryed away the name of *Jupiter*, yet he as the beſt ſpokeſman was termed *Mercurius*. And his writings ſhew him to be a great *Mercurialiſt* indeed, a prime artiſt ((e) as he ſpeaks of *Cicero*) in dealing with mens affections, and a ſingular (f) craftsmaſter in managing his diſputations. And yet this great Artiſt, this ſingular Craftſmaſter, this *Mercurius* ἀρχὴ ὑγιὴς, could not alwayes prevail, except it were with *Amphion* to draw ſtones after him, the Trees, (g) *Thrice was I beaten with rods*; or brute beaſts as at *Epheſus*, (h) *After the manner of men I fought with beaſts at* Epheſus. True it is, that the miraculous power of God went along with him, and brake open the doors of mens hearts, and made ſome way for the Word to enter whereſoever he came, but otherwiſe his entertainment

(c) Hieronym. Ciliciſmos in Paulo notat. Prolog. Job. & poſt eum Salmaſ.

(d) Act. 14. 12.

(e) *Summus in tractandis affectibus artifex.* Quintil.

(f) *Paulum Apoſtolum proferam, quem quotieſcunq; lego videor mihi non verba audire ſed tonitrua. Legite epiſtolas--- & videbitis eum --- quàm artifex, quàm prudens, quàm diſſimulator eſt ejus quod agit. Videntur quidem verba ſimplicia & quaſi innocentis hominis & ruſtici, & qui nec facere nec declinare noverit inſidias, ſed quocunq; reſpexeris, fulmina ſuat. Hæret in cauſâ, capit omne quod tetigerit, tergum vertit ut ſuperet, fugam ſimulat ut occidat.* Hier. in Apol. pro Libr. contra Jovin.

(g) 2 Cor. 11. 25.

(h) 1 Cor. 15. 32.

tainment was according to the diſpoſition of the people amongſt which he came. (i) At *Lyſtra* he was welnigh ſtoned to death by the Heathen. Indeed at firſt ſeeing him cure a lame man, they would have ſacrificed to him and *Barnabas* as Gods, and could ſcarſe be reſtrained, but afterward upon the inſtigation of the *Jews*, they had almoſt ſacrificed them to their own malice. (k) At *Antioch* the vulgus of the *Jews* ſtir up the devout women and chief men (who uſually ſtir not in ſuch caſes unleſs ſtirred by ſome calumniations) againſt him and *Barnabas*. (l) At *Philippi* the Magiſtrate being in like ſort incenſed by the people, he is whipt, impriſoned, ſtockt together with *Silas*. (m) At *Theſſalonica* he is greatly endangered by certain leud fellows of the baſer ſort who ſought his life. (n) At *Epheſus* *Demetrius* with his fellow craftſmen, brethren in iniquity, raiſe the City againſt him, where he met with thoſe beaſts he ſpake off. (o) At *Hieruſalem* he had certainly dyed had not *Lyſias* the chief Captain reſcued him, and ſet him afterward out of the reach of thoſe who had bound themſelves by oath not to eat or drink till they had ſlain him. If he found at any time any better welcome, it was among the better ſort. (p) *Sergius* a prudent man deſires to hear the Word from his mouth. (q) At *Corinth* *Criſpus* the chief Ruler of

(i) Act. 14. 13, 18, 19.
(k) Act. 13. 50.
(l) Act. 16. 18--24.
(m) Act. 17. 5.
(n) Act. 19. 24.
(o) Act. 21. 31. & 23. 12, 23, 34.
(p) Act. 13. 7.
(q) Act. 18. 8, 16.

the Synagogue is converted by him, and when the *Jews*, his constant enemies, laid it before *Gallio* the Proconsul against him, he drove them from the Judgement seat,

(r) So Dr. *Hammond* interprets.

and would not admit their (r) *bill of complaint*. When the beasts of the people came

(s) Act. 19. 31.

upon him at *Ephesus*, yet the (s) chief of *Asia* were his friends, and stood for him; and the Town-clerk, or Recorder rather, a man of

(t) So the same Dr.

(t) no mean office, speaks in the justification of him and his companions. *Lysias* the chief Captain of the *Roman* bands secures him (as we have said) from open outrage and

(u) Act. 28. 7, 10.

secret conspiracy. (u) *Publius* the chief man of *Melita*, entertains him three dayes with all curtesie, and curing the Father of *Publius* and others, he is honoured there with many honours, and laded with all things necessary for his voyage to

(x) Ἀγοραῖοι wicked men of the officers of the Court. Dr. *Hamm.*

Rome; and though he met with (x) a base and wicked sort of people at *Thessalonica*, such as your catchpoles that wait upon Courts, who could they have caught him would have made him away, yet at *Berœa* he met with men of a right noble disposition, who entertained him and *Silas* with that respect which was due unto their place, receiving the Word with all readiness of mind, and searching the Scriptures whether the things they Preached were so or not; and accordingly the Spirit of God takes notice of their carriage, and writes down their commendation to all posterity, not

without

without a ſharpe reflexion upon thoſe of *Theſſalonica*. *Theſe men* (to wit, the *Beræans*) *were more noble then thoſe of* Theſſalonica.

We have been too long in our Preface, yet the (y) Maſters of Rhetorique do not preſcribe any certain limits, but leave the ſame liberty therein as they do (y) to a Commander to make the Front of his battail as narrow, broad and deep as he pleaſe. And to have large Portals or Gate-houſes with many lodgings in them, is not unuſual for Noble and Gentlemens houſes.

(y) Quintil. lib. 2. cap. 13. *Eſt optimum in omni oratione mediam hanc tenere dicendi viam quantum opus eſt, quantum ſatis eſt. Nec inornata debet eſſe brevitas, alioqui ſit indocta, nam & fallit voluptas & minus longa quæ delectant videantur, ut amœnum, & molle iter etiamſi ſit ſpatii amplioris minus fatigat, quam durum aviduma; compendium.* Id. Οὐκ ἐλλέυδα ὅτι τὸ δ' ἧ πᾶ ταχὺ, ἢ πᾶ σωτόμως, ἀλλὰ πᾶ μεδίως. Ariſt. Rhet. lib. 3. cap. 16.

In the words, there is a commendation given to the *Beræans*, and a ſpecial thing commended in them, which is their *Nobility*. *The men of* Beroea *were more noble*----

Now in that the Spirit of God is pleaſed to beſtow a commendation upon the men of *Beræa*, we may obſerve;

That whatſoever is commendable in any, may have its commendation.

So

(z) *De præscientia verò quid dicam? quæ tantos habet testes quantos habet Prophetas.* Tert. lib. 2. adverſ. Marc.

So many Prophets (ſaid (z) one of the Ancients) *ſo many teſtimonies of Gods divine præſcience:* So may we ſay here, So many good men as are mentioned in ſacred Scripture, ſo many evidences of this truth. Their goodneſs ſome way or other is commended ſtill unto us. And as any of them have been eminent in any grace, ſo there is an eminent mark ſet upon them in reference to that. *Noah* is reported ſingular for his Godlineſs amongſt the world of ungodly. *Abraham*, as Father of the faithful, for his Faith, *Joſeph* as a ſpecial pattern of Chaſtity, *Moſes* of Meekneſs, *Daniel* of Temperance, *Job* of Patience, *Nathaniel* of ſingleneſs of Heart. There were groſſe errours, foul miſdemeanours amongſt the *Corinthians*, and in thoſe things St. *Paul* praiſed them not, but thoſe did not ſo far blaſt their good deeds, but that he did commend them for what they did well. (a) I praiſe you (brethren) that you remember me in all things. Whom Chriſt loves he rebukes, and ſo we finde him reproving almoſt every one of the ſeven Churches of *Aſia*, but yet he forgets not to commend that which was commendable in them. (b) Nay the Church of *Philadelphia* had but a little ſtrength, and there was but (c) ſomething of good found in *Abijah* the ſon of *Jeroboam*, and yet the Lord paſſes it not over in ſilence, but takes

(a) 1 Cor. 11. 17.

(b) Rev. 3. 8.

(c) 1 King. 14. 13.

takes notice of it. Nay more, though *Saul* were a wicked Prince, and *Davids* mortal enemy, yet (d) *David*, a man after Gods own heart, could finde ſomewhat to lament, and ſomewhat to comment upon at his death. Indeed, a pearl is not to be rejected though lying in a dunghil, or found in a Toads head, nor Vertue to be miſliked, though lodged amongſt many Vices; but as it was the cuſtom of the (e) *Athenians* of old, to write the names of ſuch as were fair, handſome perſons upon their wals, or doors, or other places as it hapned, thus, *Sucha one is fair, ſuch a one is handſome or comely*: So if any do any thing handſomely, or in comely manner, we need not fear to ſay, *This was well or handſomely done.*

(d) 2 Sam. 1.22,24.

(e) Ἐγεγραπτο οἱ Ἀθηναῖοι τὰ τῶν καλῶν ὀνόματα ὕπως· ὁ δεῖνα καλός. ἐγεγραπτο ἢ ἐν τοίχοις ἢ ἐν θύραις ἢ ὅπου τύχοι. Schol. in Ariſt. Veſ. And hence *Plutarch* (as we ſuppoſe) to prevent curioſity, would not have men read ſo much as τὰς ἐπὶ τῶν πύλων ἐπιγραφὰς, or τὰ χαρασσόμενα τοῖς τοίχοις γράμματα, becauſe commonly there was nothing written worth reading, but ἐμνήσθη ὁ δεῖνα τοῦ δεινοῦ ἐπ' ἀγαθῷ, καὶ φίλων ἄεισθ' ὅδε τις, καὶ πολλὰ τοιαῦτα γράμματα φλυαρίας. Plutarch. de curioſ.

And this, in the firſt place, is but a piece of Juſtice. As the conception of all things was from the Goodneſs, ſo the diſpoſition of all was from (f) the Juſtice of God. It was a work of Juſtice to make ſeparation betwixt light and darkneſs, day and night, heaven and earth: ſo it is a work of Juſtice to diſtinguiſh betwixt good and evil, to ſeparate the pretious from the vile, and

(f) *Juſtitiæ opus eſt quod inter lucem & tenebras ſeparatio pronunciata eſt, inter diem & noctem, cœlum & terram---- omnia ut bonitas concepit, ita juſtitia diſtinxit.* Tert. lib. 2. adverſ. Marc. c. 12.

and ſet it forth in its proper luſtre. It's an act of Juſtice to give to every one his due, (g) *Tribute to whom tribute, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour belongs.* And Praiſe is a tribute proper for good deeds, and Honour for ſuch as excel in vertue. *We ſhould offer Frankincenſe* ((h) ſaid the wiſe Heathen) *to the gods, but praiſe unto men.* Indeed, though we are called upon and ſaid alſo to praiſe God, yet not (i) properly. Something greater and better, as Confeſſion, Honour, Bleſſing and Adoration belong unto him. Praiſe is a tribute proper to vertue and vertuous men. And as (k) great ones are more delighted with Praiſes then with Tributes, the one being paid even to Tyrants, the other to good Princes onely: ſo if they deſerve it, it is but juſt that they ſhould have it. And that not only as a juſt reward of their deſerts, but of Gods graces within them. When God, the righteous Judge, ſhall crown at the laſt day the good deeds of his Saints, he ſhall crown but his own gifts. And when we praiſe the graces of men, we praiſe but the good-

(g) Rom. 13. 7.

(h) Τὸν λίβανωτὸν τοῖς θεοῖς, ἢ ἓν ἔπαινον τοῖς ἀνθρώποις δεῖ ἀπονέμειν. Socrat.

(i) Δῆλον ὅτι οὐχ ἧττον ἐκ ὅτιν ἔπαινος, ἀλλὰ μεῖζόν τι καὶ βέλτιον καθάπερ καὶ φαίνεται· τοὺς γὰρ θεοὺς μακαρίζομεν καὶ ἐυδαιμονίζομεν, καὶ ἧττον ἀνδρῶν τοὺς θειοτάτους μακαρίζομεν. Ariſt. Ethic. lib. 1. cap. 12.

(k) *Glorioſis dominis gratioſiora ſunt præconia quàm tributa, quia ſtipendium & tyranno penditur, prædicatio autem niſi bono principi non debetur.* Caſſiod.

goodneſs of God. (1) Whatſoever we ſee in them, is infuſed by him. All their vertue and goodneſs is but a drop from his Ocean, a ſpark of his flame, a beam of that ſun. Now as he ſhould rob the ſun as it were of his glory, who would not delight in and praiſe its beams: as he ſhould rob the fountain of its excellency, that ſhould not commend its ſtreams: ſo he ſhould rob the great ſanctifier of ſouls, who ſhould not commend the graces of the Saints which he ſees ſhine forth from the ſouls of the Saints. Unleſs a man therefore will be unjuſt and rob God as well as Man, he ought to give men the praiſe that is due unto their deſerts. Neither ſhould that great wickedneſs which many times is mingled with a little vertue in wicked men, rob them of the praiſe which is due to their vertue. That little vertue, be it what it will, is the work of God; and as he doth not let go any good works (m) unrewarded in this life, ſo neither ſhould we.

(1) *Quicquid in his miramur ab illo eſt.*

(m) Ezek. 29. 18.

2. As this is a piece of Juſtice, ſo it is a piece of Chriſtian wiſdom and pious policy. We are not more kindly drawn on by any thing to vertue, then by Praiſe. It is a bait that is ſutable to our diſpoſition, and ſuch as we are taken with as ſoon as with any temptation. (n) There is no better hearing nor ſweeter Muſick can ſound in mens ears, then that of their

(n) *Eſt ut* Xenophon *ait* ἡ ἥδιον ἄκουσμα ἔπαινος, *utiq; ſi te mereri putes.* Plin. Epiſt. lib. 7.

own

own praiſe. (o) *Themiſtocles* confeſſed, that when the people in the *Olympick* Games, left their ſports and fell a gazing and pointing at him, that then he received the fruit of his labour for *Greece*. (p) *Miltiades* his Trophees would not let him ſleep before, he ſo much thirſted after that honor he ſaw conferred on him; and when he had attained the like himſelf, then he thought himſelf well apaid. The one ſtirred up, the other quieted his ſpirit. As the ſuggeſtions which Satan caſts into our Hearts are as fiery darts to inflame them to evil: ſo the commendations which are given our ſelves or others, are as (q) fiery darts, as (r) light firebrands to ſet our hearts on fire with that which is good. (s) The comfortable heat of the fire doth not more affect us when we are a cold, nor doth the fragrant odour of ſweet perfumes draw us more after them, then doth the commemoration of the Saints graces joyned with their juſt commendation draw us on to a vertuous

(o) When people gazed on *Themiſtocles* at the *Olympick* Games, λέγε αὐτῷ ἡδέντα πρὸς τὰς φίλας ὁμολογῆσαι τὸ καρπὸν ἀπολαύειν οὗ ἕνεκα τοὺς Ἕλλαδ' ἐπονήθησαν. Plut. in vit. Themiſt.

(p) The ſame was wont to ſay, ὡς καθεύδειν αὐτὸν οὐκ ἐῶν τὸ τοῦ Μιλτιάδου τρόπαιον. Ibid.

(q) Great examples to generous minds are βέλη πυρός. Climach.

(r) *Singulorum recordationes quaſi ſcintillæ ſingulæ, immo quaſi ardentiſſimæ faces devotos accendunt animos.* Bernard.

(s) Ὥσπερ τῷ πυρὶ αὐτομάτως ἅπτεται τὸ φωτίζειν, καὶ τῷ μύρῳ τὸ εὐωδεῖν, οὕτω καὶ ταῖς ἀγαθαῖς πράξεσιν ἀναγκαίως ἀκολουθεῖ τὸ ὠφέλιμον. Basil. in Gord. Marty.

vertuous imitation. And when men are once onward in the way of vertue, (t) the tender graſs or young ſlips and plants, are not more apt to ſhoot forth by means of ſweet dews and pleaſant ſhowers that fall upon them, then they are by continued praiſes and commendations to grow up to perfection. Hence to draw men on they were wont to beſtow ſeveral honours upon them, crown them according to their ſeveral deſerts with ſeveral (u) garlands, write their names as they did the Conquerours at the *Olympick* Games (x) on pillars; to which poſſibly Chriſt may allude when he ſaith, *He that overcometh will* (y) *I make a pillar in the Temple of my God, and he ſhall go no more out, and I will write upon him the name of my God, and the name of the City of my God.* Hence they erected ſtatues and Images, ſet up pictures and ſuch like repreſentations of mens perſons, in honour of their noble deeds; which what were they? but a (z) kinde of ſilent praiſes and Encomiums, as Encomiums and praiſes are a kinde of eloquent pictures, and repreſentations of mens perſons and deeds, and both encouragements to whet on

(t) Αὔξει ἀρετὰ χλωρᾷς ὑφορμὶς ὡς ὅτε δένδρεον αἴξεται σοφοῖς ἀνδρῶν ἀρθεῖσ' ἐν δικαίοις ὕμνοις ὑγρᾷ αὔρᾳ. Pind. Nem. od. 8.

(u) *Militares coronæ multifariæ. Triumphalis, obſidionalis, civica, muralis, caſtrenſis, navalis, ovalis, oleagina.* Agel. lib. 5. cap. 6.

(x) *Moris erat in certaminibus Olymp. victorum nomina columnis inſculpere.* Ariſt. in Pind.

(y) Revel. 3. 12.

(z) Ἡ ποίησις ζωγραφία φθεγγομένη, ἡ ζωγραφία ποίησις σιγῶσα. Plut. Mor.

on others to the like actions. And to this end the names of the Martyrs in the primitive times were set down in (a) sacred books or tables for that purpose, and read at the Altar, *which were* ((b) as one saith of History) *as the book of life to preserve their names and vertues, and as the sound of the last trump to raise them from the dead, and bring them upon the stage again, to converse with and animate the living.* True it is, as the Apostle saith (c) of the Law, *The commandement which was for life, I found to be unto death; For sin taking occasion by the commandement deceived me, and by it slew me:* so those books which were ordained for life were found to be unto death. (d) For blind zeal took occasion by the commemoration of the Martyrs to bring in quickly a religious Invocation, and by it slew men. What then? was that ((e) as the Apostle saith again) which was good made death? No! but that the corruption of men might appear, blind zeal wrought

(a) *Erant Tabulæ duæ (vocata Δίπτυχα καὶ πίνακες) quarum uni vivorum, alteri defunctorum nomina inscribebantur — cum se mutuò omnes salutaverint, mystica sacrarum Tabularum recitatio fit.* Pamel. ex Dionys. Aorep. in Epist. 10. Cyprian. *Acacius* labours to pacifie *Chrysostomes* followers called *Johannitæ* by putting *Chrysostomes* name into those books or Tables, though that would not do it. The same man razes the Popes name out. *Mag. cent.* 5.

(b) Καθ' ἕτερον πινα τόπον καὶ λόγον καὶ βίβλῳ ζώντων ἰσχεία κληθῆσαι, καὶ σάλπιγξ σώζειν τὰ γεγραμμένα τῶν πάλαι τεθνεώτας οἷον σῶν σημάτων ἐξαναστῶσα καὶ ὑπ' ὄψιν τιθεῖσα τοῖς βλεπομένοις. Nicet. chron. præfat. ad Annal.

(c) Rom. 7. 10, 11.

(d) *Etsi initio tantum fuit recordatio quædam martyrum seu testium insignium veritatis, & adhortatio ad similes virtutes, tamen paulatim accessit abusus & falsa invocatio.* Magd. cent. 5.

(e) Rom. 7. 13.

wrought death in men by that which was good, exceeding just and good. As the Law is holy, & the commandement in it self holy, just and good: so the commendation of the Saints in it self, and the commemoration of the Martyrs is holy, just, and good. (f) It being the flower of justice to commend the good, and the (g) choyseſt of good deeds, to take order for the praising of those things which are well done: praise breeding emulation, emulation vertue, and vertue felicity.

(f) Ἐπεὶ δὲ λόγων δίκας ἄωτος ἐσλὰς αἰνεῖν. Pind. Nem. Od. 3.

(g) Πρώτη μὲν ὑπὲρ τῶν ὁσίων τὸ ἐπαινεῖσθαι τὰ καλά. ζῆλος γὰρ ὁ ἔπαινος πρόξενος, ζῆλος δὲ ἀρετῆς, ἀρετὴ δὲ μακαριότητος. Nazian. in laud. Heron.

This then condemns those who will not themselves, and are unwilling that others should, give men the praise of their due deserts. The evil Steward in the Gospel is commended because though he diminished his Lords revenues by injustice; yet (as (h) St. *Bernard* reckons) he increased his Lords subjects by his wisdom: but many as they are unjust in not rendring what is due to their Lords servants, so neither have they the wisdom to encrease their Lords subjects. The commendation of Men to some, is as unpleasant (i) as sweet oyntment to *Beetles*. When the pretious Spikenard was poured upon our Saviour, some had indignation and said, (k) *What needs this waste?* When the children cryed *Hosanna*, the Priests and Scribes were displeased, and looking that our Saviour should check them, cryed, *Heareſt thou what these say?* So the pretious oyntment that is powred on Christs members, move some

(h) *Licet Dominū substantiam vacuabat, subditos augebat.* Bern.

(i) Καινὰ ἐρεῖς κακόσμοις θηρίοις ἔπος ἐπιῤῥέον μύρον, οἵτε πλὼ δωδεκάμηνον ὄφρυσι, ἀλλ' ἀποθνήσκουσι· ὅτῳ τοι φασὶ τὰς βυρσοδέψας σωτῆρας αἰεὶ κακῶν βδελύττεσθαι μύωπας. Ælian. lib. 1. de animal.

(k) Matth. 26. 8.

to indignation, and though it be for their burial, as we shall shew anon, yet cannot forbear to cry, *To what purpose is this waste?* or, *Hear you what these flatterers say?*

Others you shall hear, now and then commending men, but much to their loss. They will be anoynting men with their Oyl, but their pretious Balm commonly breaks their pates. Their commendations, like Scorpions, carry stings in their tails, or are like some Deeds of gift that have in the close a reservation which nuls the Conveyance, and frustrates the whole Donation. What they give by a free Confession, they reverse by a malicious Exception. Some vice is still related to stain the lustre of the vertue before specified. (l) Look what kindness *Seneca* reserves for *Alexander*, If any speaking of his valour, should say, *He slew thousands of the* Persians; he would have it replyed, *But he slew* Callisthenes *also*. If it were said, *He conquered* Darius *a great Emperour*; the reply should be again, *But he killed* Callisthenes. If it were added, *That he subdued all as far as the great Ocean, made an adventure on that also with his Navy, and enlarged his Empire from a blind corner of* Thrace, *to the sunrise;*

(l) *Hoc est Alexandri crimen æternum, quod nulla virtus, nulla bellorum felicitas redimet. Nam quoties quis dixevit; occidit Persarum multa millia, opponetur; Et Callisthenem. Quoties dictum erit, occidit Dariam penes quem tam magnum regnum erat, opponetur; Et Callisthenem. Quoties dictum erit, omnia Oceano tenus vicit, ipsum quoq; tentavit novis classibus, & imperium ex angulo Thraciæ usq; ad Orientes terminos protulit, dicetur, Sed Callisthenem occidit.* Senec. natural. quæst. lib. 6.

riſe; he would have it ſtill anſwered, *But he killed* Calliſthenes. Such kinde commendations have many for their friends. Such a one is, ſo and ſo, A good Scholar, a compleat Gentleman, a very religious man, but Proud, but a Good fellow, but Covetous. Their praiſes are like the foul or ſmutty fingers of thoſe which defile the face they ſtroke; to which yet they would ſeem in Hypocriſie, to add ſome ſingular grace.

A third ſort commend, and commend highly, and are wholly in mens praiſes, and ſpeak not a word to their diſparagement, yet all for their diſadvantage. (m) As *Eutrapelus* in the Poet, if he meant to hurt any, was wont to beſtow pretious rayment upon them: So many clothe thoſe well, and ſet them forth highly with their commendations, to whom they intend no little miſchief. (n) As *Joab* complemented, kiſſed and killed *Amaſa* at one and the ſame inſtant: So many not by accuſations or falſe aſperſions, but (as the worſt kinde of friends) do, if not kill men, yet work them a great deal of hurt by their ſubtle commendations. (o) *The words of their mouth are ſmoother then butter, but Warre is in their hearts. Their words are ſofter then Oyl, yet are they drawn*

(m) —*Eutrapelus cuicunq; nocere volebat, Veſtimenta dabat pretioſa*— Senec. Epiſt. l. 1. 5.

(n) 2 Sam. 20. 10.

(o) Pſal. 55. 21.

(p) *Crebra per eos dies apud Domitianum absens accusatus, absens absolutus est. Causa periculi non crimen ullum aut querela laesi cujusdam, sed infensus virtutibus princeps, & gloria viri, ac pessimum inimicorum genus laudantes.* Tacit. de Agric. in vit.

Swords. (p) This (as is observed by Historians) is the art of Courtiers who by commending men as fit for such and such employments, do place and displace, call home or send abroad, take near or remove from the Princes ear whom they please.

Ἀπλῶς δ' Ταυρίωνα, ἢ ὑπὸ τῷ Πελοποννήσῳ τεταγμένον διέβαλλεν ὁ λέγων ἀλλ' ἐπαινῶν, βουλόμενος ἕτερον ὑπισθῆναι ἐν τοῖς ἐν Πελοποννήσῳ πράγμασι. Καιρὸς γὰρ δέ τις ἐστὶν ἐνίοτε διαβολῆς, τὸ μὴ λέγοντας ἀλλ' ἐπαινοῦντας λυμαίνεσθαι τοὺς πέλας· δεῖν δὲ μάλιστα ἡμᾶς πρῶτον τοιαύτην καθυποτρέχειν καὶ βασκανίαν καὶ δόλον ἐν ᾗ δεῖ τοὺς αὐλοὺς διατεβάντας καὶ τὰ τόνων πρὸς ἀλλήλους ζηλοτυπίας καὶ πλεονεξίας. Polyb. lib. 4.

A fourth sort will speak somewhat, as it shall happen, to the praise of the living, but cannot away that any thing should be said in the commendation of the dead.

(q) Cicer. Tuscul. quæst.

(q) *Nemo me lachrymis decoret. Let no man shed a tear for me,* said old *Ennius*; and, *Away with funeral commendations,* say some; New (I think) in their opinions, they fit not the gravity, beseem not the majesty of a Pulpit. (q) but *Mors mea non careat lacrymis,* said wise *Solon*: (r) and it is pity that they who are singular for Learning, or Piety, or any such matter of eminence, should be buryed in silence, and perish without memory, (s) *Vate quod caruere sacro*, because they have wanted a tongue or pen to speak them to posterity: so others. And the judgement of these last must carry our appro-

(r) Ἔστι δ' ἔτι σλόγῳ ἀνθρώπων τετελεσμένον ἐσλὸν μὴ χαέμεν σιγᾷ κεκαλύφθαι. Pind. Nem. Od. 11.

(s) Horat.

approbation, though the other perhaps may have as pious an intention. To dawb indeed with untempered morter, to guild over a rotten poſt, to paint over a deformed face, beſeems no perſon, no place; and ſome are juſtly to be blamed in this reſpect. (u) *Stratonice* though ſhe were bald, yet ſet the Poets on work to commend her Hair; and ſo ſome are ready to hire, and others, which is more ſhameful, to be hired, to commend thoſe who had not ſo much (as (x) the Oratour ſpeaks) as the hair of an honeſt man about them. (y) *Demetrius* his flatterers having nothing elſe to praiſe him for, did highly commend him for that having a cold, he coughed and cleered himſelf handſomely by ſpitting; and ſo again many having nothing to ſay of abominable, worldly, covetous perſons, yet ſet them out for juſt men, and ſuch as deal truly and honeſtly with their neighbours; which is as much as if we ſhould ſay, When the Charity of men is altogether cold, wholly frozen, that they cough or ſpit and cleer themſelves well notwithſtanding. 'Tis pity that ſuch abomination

(u) Τοῖς ποιηταῖς ἀγῶνα προέθετο Στρατονίκη ἀεὶ παλάττε ὅτις ἂν ἄμεινον ἐπαινήσας αὐτὴ τὴν κόμην· καὶ τοι φαλακρὰ ἐτύγχανε, ὅσα καὶ νῦν ὅσας ὀλίγας τὰς ἑαυτῆ τρίχας ἔχουσα.

(x) *Iccirco capite & ſupercilia ſemper eſt raſis ne ullum pilum viri boni habere dicatur.* Cicer. de Fan. Chærea Orat. pro Q. Roſc. comœd.

(y) Ἐπτάρει γοῦν βηχὸς ἐποχλίσωσον τὸν Δημήτριον ὅτε ἐμμελῶς ἐχρήσατο. Lucian. de Cynetho adulat.

ſhould be found in the holy place. But where there is true worth, dignity, and deſert, no place fitter for the commendation of it then the Pulpit. The practice of the holy Ghoſt, is a ſufficient precedent. The Scripture ſeldome ſpeaks of the death of the Saints, but it ſpeaks alſo the praiſe of the Saints. *Moſes* hath his praiſe, and *Joſiah* his praiſe, and both ſo high that nothing can be ſaid higher. (z) No Prophet like *Moſes*. (a) No King like *Joſiah*. Sometimes wicked men are commended for ſome ſpecial work, but ſeldom are the godly laid in the grave, without ſome notable Epitaph, ſome ſingular Commemoration. So that we cannot but wonder, that good and bad ſhould by ſome be equally honoured in this kinde, both buryed alike without any diſtinction, but while we ſpeak of commending, we would not willingly diſcommend any. The reſidue therefore which we have to ſay in this matter we ſhall deliver by way of Inſtruction.

(z) Deut. 33. 12.
(a) 2 King. 23. 25.

And in the firſt place, we are ſo unwilling that any ſhould be defrauded of their juſt praiſe, that ſometimes we think it lawful even to flatter men, and ſooth them up Ironically in their owne fond conceits and opinions, ſo it be done without any hurt to others, or ſuch like diſhoneſty.

diſhoneſty. (b) That Imperial beaſt *Caligula*, to recruit his treaſure which he had fooliſhly waſted, charges many with high Treaſon, and amongſt the reſt fals foul upon *Domitius Afer* an eloquent Orator, whom he no leſs envyed for his worth in that kinde, then he did for his wealth. And how doth the wiſe Orator redeem himſelf out of his hands? why, he replies not a word to his charge, dares not ſo much as attempt to defend himſelf, but pretending that he did admire and ſtand amazed at the Eloquence of the Emperour, betook himſelf wholly to prayers and ſupplications, and profeſſes that he feared him more as an Orator, then he did as he was Emperour. With which flatteries *Caligula* being much taken, was pacified and perſecuted him no farther. (c) The ſame crackt-brain Emperour pretends that he had familiarity with the Gods, and brags one day like a Lunatique that he lay with the Moon, and askt *Vitellius* a witty man, *If he did not ſee him embracing the Moon.* At which he, as admiring his

(b) *Domitius Afer periculo proximus mirabiliter evaſit. Nam cum Cajus in Curia longum contra eum orationem habuit (omnes enim oratores ſe vincere putabat, & Domitium virum eloquentiſſimum ſuperare conabatur) neq; quicquam contradixit, neq; ſe defendit, ſed eloquentiam hominis ſe mirari eâq; obſtupeſcere ſimulans orabat & ſupplicabat, ſeq; oratorem magis timere quam Cæſarem profitebatur. Quibus rebus ille delectatus & Domitium a ſe dicendo ſuperatum credens iraſci deſiit.* Zon. tom. 2. annal.

(c) *Cum omnes ei adularentur aliquando ad L. Vitellium virum nobilem & cordatum dixit ſe cum Lunâ rem habere, eumq; rogavit an deæ congreſſum vidiſſet? Is vero humum intuitus inſtar admirantis exiguâ & tremula voce, Vobis inquit Divis duntaxat, Domine, intueri licet.* Id.

happineſs, caſts his eyes downwards as not daring to look up, and with a ſoft and trembling voice, *Alas, Sir* (quoth he) *tis for you gods to ſee one another, we mortals dare not behold you.* *Theophilus* Biſhop of *Alexandria* inveighing againſt thoſe that held God was corporeal, and had bodily ſhape and members as men have; the *Ægyptian* Monks that were of that opinion, come out of their Cloyſters with one conſent againſt him, purpoſing in their fury to diſpatch him without more ado: and how does he break their rage? why as *Jacob* before had done his brother *Eſaus*. He comes out voluntarily unto them, and ſpeaks them fairly, (d) *When I ſee you* (ſaith he) *me thinks I ſee the face of God.* And ſurely had he carryed him as conſcionably in other things, as he did cunningly in this, future ages would have counted him as pious, as he was politick. Tell me why ſhould any man loſe his life or his eſtate for the freedom of his tongue; which as it is otherwiſe unſeaſonable, like to his that preached to them that were robbing him, or like that of (e) *Muſonius*, who diſcourſed in the Camp of the Souldiers that were ready

(d) Gen. 33. 10. Legatur Hiſtor. in Socrat. lib. 6. This *Theophilus* was a juggling Hypocrite.

(e) *Cœptabat permixtus manipulis bona pacis ac belli diſcrimina differens monere. Id pleriſq; ludibrio, pluribus tædio, nec decerant qui propellerent, proculcarent, ni admonitu modeſtiſſimi cujuſq; & aliis minitantibus omiſiſſet intempeſtivam eloquentiam.* Tacit. Hiſt. lib. 3.

ready armed, and fully reſolved for War: So it may ſometimes kindle rage, increaſe ſuſpicions, juſtifie pretences of Tyrants and wicked men, and bring an inevitable danger; whereas a word wiſely ſpoken, would preſerve a mans life, and reſerve him for better times. In ſuch caſes therefore, a man need not fear to ſooth up men ironically in their wayes, and to ſprinkle them as he did the people with holy water, and cry, *Quandoquidem hic populus vult decipi, decipiatur*; Since this people will be deceived, let them be deceived. Surely had not the King farther conjured him to ſpeak the truth, the Prophet *Micaiah* would have gone no farther then that ironical conceſſion, (f) *Go and proſper: for the Lord ſhall deliver* Ramoth Gilead *into thy hands.* And (g) what did St. *Paul* aime at when he cryed, *Men and brethren, I am a Phariſee, and the ſon of a Phariſee*, but to ſave his head, by inſinuating in a fair way into the hearts of that Sect? and how could he, as he profeſſes, *become* (h) *all things to all men, A Jew to the Jews: To them that were under the Law as under the Law: To them that were without Law as without Law, weak to them that were weak*; but that he muſt needs make himſelf much as they were, and condeſcended a great way to their cuſtomes and carriages, opinions and affections. Somewhat therefore even of flattery

(f) 1 King. 22. 15.

(g) Act. 23. 6.

(h) 1 Cor. 9. 20, 21, 22.

flattery at ſome times and in ſome caſes may be admitted.

2. When we ſee men well given, or well diſpoſed, or while yet we are uncertain what courſe they will certainly take, it is not amiſs to preoccupy their affection by (as yet an undeſerved) commendation. To commend them as thoſe of whom we are perſwaded well in all things, as thoſe that abhor wicked courſes, as thoſe that will do ſo and ſo, approve themſelves every way to God and Men. This is as St. *Paul* ſpeaks, *to take men* (i) *by guile*; to perſwade men to be ſuch, while we praiſe them as ſuch already. And ſo we ſuppoſe St. *Paul* would have taken (k) *Agrippa*, *Believeſt thou the Prophets? I know* (ſaith he) *that thou believeſt*. And yet, if he knew him throughly, he could not but know him to be a wicked man, (l) one that lived in Inceſt (which the Heathen took notice of) with that *Bernice* which ſate with him at that time on the Bench, one that by his life did give little teſtimony of his faith, but this was the firſt time that St. *Paul* preached to him, and not knowing but his words might work ſomewhat, he would willingly have perſwaded him to be ſuch, as he would have had him.

(i) 2 Cor. 12. 16.

(k) Act. 26. 27.

(l) ---*Deinde adamas notiſſimus & Berenices In digito factus pretioſior, hunc dedit olim Barbarus inceſtæ, dedit hunc Agrippa ſorori.* Juvenal. Satyr. 6.

Legatur Joſeph. lib. antiq. 20. cap. 5.

And

And thus when *Macrinus* was firſt choſen Emperour, a cruel man, one whom his ſervants called (m) *Macellinus*, Butcher for his cruelty, the Senatours with great wiſdom determined to give him the name of *Pius*, which though it were not taken by him (but that of *Felix* aſſumed to his no little (n) contempt, as if he could be happy and not pious) yet it took off from him the keenneſs of his cruelty. But as the courſe is good when we ſee men well diſpoſed, or are uncertain which way the byas of their affection will carry them: ſo nothing worſe then when we finde them vitiouſly inclined either to cruelty or debauchedneſs. As the former will be aſhamed not to be ſuch as they are in others eſtimation, ſo the latter will ſatisfie themſelves with an empty commendation. The one will ſeek to deſerve, the other will content themſelves to have the reputation of good men. The one will grow better, the other worſe by being commended. (o) When *Nero* found himſelf applauded

(m) *In vernaculis vel aulicis tam impius, tam pertinax, tam aſper, ut ſervi illum ſui non Macrinum dicerent ſed Macellinum, quod macelli ſpecie domus eſus cruentaretur ſanguine vernularum.* Jul. Capitol.

(n) *Quum illum Senatus pium & felicem nuncupaſſet, felicis nomen accepit, pii habere noluit. Unde in eum Epigramma illatum Græci cujuſdam Poetæ videtur extare quod Latinè hac ſententia continetur.*

Hiſtria jam ſenior turpis, gravis, aſper, iniquus,
Impius & felix ſic ſimul eſſe cupit.
ut nolit pius eſſe, velit tamen eſſe beatus:
Quod natura negat, nec recipit ratio.
Nam pius & felix poterat dici atq; videri,
Cui imperium infelix eſt, erit ille ſibi.
Idem.

(o) *Poſtquam cuncta ſcelera pro egregiis accipi vidit, exturbat Octaviam ſterilem dictans.* Tacit. annal. lib. 14.

in

in his cruel courſes, he added cruelty to cruelty, drunkenneſs to thirſt, till bloud toucht bloud; till he had murthered not only the chiefeſt of other families in *Rome*, but thoſe alſo of his own, even all his neareſt and deareſt relations. As therefore praiſes are like Cordials to good hearts: ſo they are Cankers to corrupt affections. As they are Antidotes to thoſe that have not taſted of vice, ſo they are rank poyſon to ſurfeited ſtomachs. And no leſſe Traytors are they that puff up cruel Tyrants with falſe praiſes in publick, then they that poyſon vertuous Princes in private. True it is, they that wait in Gods and Princes Courts, both the one and the other, may have ſometimes a kind of neceſſity (if (p) there were any neceſſity of ſinning) to ſpeak well of that, to which they ſtand very ill affected. Thus *Burrhus* while *Nero* was playing the Minſtrel on the Stage, ſtands by for fear, (q) *& mœrens & laudans*, mourning and yet commending. (r) Thus *Prexaſpes* commended that dart, which at once pierced both his childs, and his own heart. But we cannot commend ſuch commendations. (s) That which is wickedly acted, is more wickedly commended. Yet as they mourned inwardly,

(p) *Nulla neceſſitas delinquendi.* Tertul.

(q) Tacit. annal. lib. 14.

(r) *Prexaſpes* reproves *Cambyſes* for his ſottiſhneſs. He to ſhew himſelf ſober, cals for bow and arrows, and ſetting *Prexaſpes* ſon for a mark, faſtens an arrow in his heart, asking *Prexaſpes*, *An ſatis certam haberet manum. Ille negat Apollinem potuiſſe certius mittere.*

(s) Upon this *Seneca*, *Sceleratius telum illud laudatum eſt quàm miſſum.* Senec. de Ir. lib. 3. cap. 14.

inwardly, while they commended the Tyrants outwardly. So though we cenſure the commendations of ſuch, yet we cannot but mourn for their condition.

3. If we praiſe men that they may do well, then much more thoſe that have done well already, eſpecially the dead, who have run their race and finiſhed their courſe in all godlineſs and honeſty. (t) Then praiſe is free from flattery, and may be given with moſt ſafety. While men live here, and are ſubject to mutability, they cannot be praiſed with ſecurity. But when God hath ſet a crown of righteouſneſs upon them in heaven, then may we ſet a garland of praiſe upon them on earth. Nay tis not good to bury eminent perſons in ſilence; leſt we ſeem to envy both their vertues and perſons. He was a wicked and ſlothful perſon that hid his Lords money in the ground without labouring at all to bring in ſome advantage unto his Lord; and we do not think him ſo good and diligent as he ſhould be, that ſhall without more ado bury eminent graces, and never labour to bring in any gain or glory to God. To give men their due commendation will be a teſtimony of our own good meaning

(t) *Illorum lauda virtutem quorum jam certa victoria eſt. Illos devotis extolle præconiis quorum ſecurè potes adgaudere coronis.* Bern. feſt. omn. ſanct. —— *Quamdiu quis ſubjacet mutationi, non poteſt cum ſecuritate laudari* —— *Tunc ſtabilis & firma laus eſt, quando meritum non poterit jam perire laudati.* Salv. ad Eccleſ. Cathol. l. 4.

meaning, and free us from ſuſpicion of all evill and malevolent affection. But here it will not be amiſſe to put in a double caution.

1. That we ſeek not to nouriſh, but correct rather, that itch after praiſe and vain-glory that diſcovers it ſelf in many. (u) All this matter ſhould be deſpiſed by our ſelves, but not neglected by others. (x) We ſhould not purſue, but be purſued by Honour. (y) Good *Hilarion* would not ſtay in the place where he was praiſed. And indeed it is a (z) ſwiniſh paſſion to ſtand and ſuffer ones ſelf to be clawed or ſcratched: A ſenſeleſs blockiſh buſineſs to be carryed on to well doing only as (a) pitchers by the ears. (b) True it is, we may ſeek by well doing for honour and glory, but not from men, but God, nor think any praiſe any thing, but what comes from God. (c) For he is approved, not whom men but God commends. When he that is Lord of all men, doth ſet out or ſpeak well of any; ſuch a man is higher then all, though he be

(u) *Totus hic locus eſt contemnendus in nobis, non negligendus in noſtris.* Cicer.

(x) Οὐ διώξας τιὸ τιμῶ· ἀλλ' ὑπὸ τῆς τιμῆς διωχθεὶς. Nazian. de Baſil. Fun. orat.

(y) As ſoon as he had wrought any miracle he left the place. *Nam ei haud volupe erat apud eos qui ipſum laudarent commorari.* Sozom. lib. 5. cap. 9.

(z) Καὶ μὴν ἔπαινόν γε τὸν παρ' ὑῶν δυσωπέντων κίβδηλον ὄντα παντὸπασι δεῖ φυλάτ̃ειν, καὶ μὴ πάθος πόρρω ἰέναι δεῖ καὶ γαργαλισμὸς παρέχοντα χεῖρας ἅσσα τῷ δεομένῳ καταβάλλειν ἑαυτὸν ὑπὸ καταγελώμενον. Plut. περὶ δυσωπ.

(a) Βίων ἀπεικάζει τὰς πόλεις ἀμφορεῦσι ὑπὸ τῶν ῥᾳδίως μεταφερομένοις. Ibid.

(b) Rom. 2. 7. (c) 2 Cor. 10. 18.

be diſpraiſed by all; whereas on the contrary, it will nothing profit a man, if the Lord praiſe not, though all with one conſent do ſpeak his praiſes. Let us teach men therefore to ſeek chiefly approbation from God in reſpect of themſelves, though we teach them to commend others that God may be glorified, and others, by that means may be gained unto God.

2. Whether we praiſe the living or the dead, let us keep our ſelves within (e) the bounds and limits of Truth. (f) Many are exceſſive in this kinde, aſcribing unto men not what is or was in them when living, but what they themſelves deſire ſhould ſeem to be in them. *A ſort of men that would* (as one ſaith) *if they could, make Chriſt greater then he is.* And ſuch while they would ſeem learned and pious, do blazon their own folly, and make themſelves ridiculous; and while they endevour to make the praiſes of thoſe whom they ſet out highly glorious, render all ſuſpicious if not as wholly fabulous. (g) For this is the nature of men, while the vertues

(e) Μὴ ὑπὲρ τὸν πόδα ἔξω τὸ ὑποδήμα. Lucian, pro imag. —— Μίσ' ἄρ' μὲ μαλ' αἴνεε μήτε τι νείκεε. Ulyſ. in Homer. Il. 10.

(f) *Eſt illud quibuſdam ſtudium in ſpeciem quidem ſanctum ſed tamen ineptum, Sanctorum laudes in immenſum attollere, dum illis tribuunt non quantum adfuit, ſed quantum illis optant adfuiſſe. Hi Chriſtum ſi queant majorem quam eſt cupiunt reddere.* Eraſ. in vit. Hieron.

(g) Μέχει τοῦδ' ἄνεκτοι οἱ ἔπαινοι εἰσὶ τοῖς περὶ ἑτέρων λεγόμενοι, εἰ ὅσον ἂν καὶ αὐτὸς ἕκαστος οἵη τε ἦν ἀκούσας ἔργα πρᾶξαι πάλαι ἤκουσε, τὰ δὲ ὑπερβάλλοντα φθονοῦντες ἤδη καὶ ἀπιστοῦσι. Thucid.

of

of others go not beyond a poſſibility of imitation, they are heard with good affection, but when they ſeem to paſſe thoſe limits, they are ſlighted through envy, or caſt off with ſcorn through their incredibility. A wiſe man therefore will ſo manage his commendation, that it do not exceed its due proportion. (h) The ſtatues which were erected for the Conquerours in the *Olympick* Games, might by no means exceed the ſtature of their perſons; nor ſhould mens commendations be raiſed a jot higher then their juſt perfections.

(h) Μηδ' ὁ ἀγὼν ἐλυμπιάσι ἐξεῖναι τοῖς νικῶσι μείζους ἢ σωμάτων. ἀνεσᾶναι τὰς ἀνδριάντας. Lucian. pro. imag.

4. If there be any thing ſingularly good in wicked men, we know nothing but it may be commended, and their vices at death paſſed over in ſilence, as *David* did *Sauls*. Yet leſt by commending what was good, we ſhould ſeem to juſtifie what was evil in them, we think it not amiſs to uſe ſome ſuch like expreſſions, as, *That we could wiſh, that they had diſcharged their duty in other things as well as in this*: *That as they abounded in this grace, ſo they had in others alſo*: *That they had acquitted themſelves in every kinde as well as in this*, or the like. An Orator we know ſhould conceal as much as may be the faults of him whom he commends. But (i) it is one thing to ſpeak as an Orator, another thing as a Cenſor or Miniſter. Or if any one will contend

(i) *Aliter cenſor loqui debet, aliter Rhetor.* Agel. lib. 1. c. 6.

tend that of the dead nothing is to be ſaid, or nothing but good, we will not conteſt. Only as this was given in charge ſtill by the *Romans* (k) to their commanders, in dangerous caſes; *Nequid reſp. detrimenti capiat*; That howſoever they acted, they ſhould have a care that the Commonwealth ſuffered no dammage: So howſoever men act in this kinde, let them have a care, that Piety do not ſuffer. (l) As he cryed when he was urged to contribute money to the rebuilding of an Heatheniſh Temple which he had puled down, *I will not give a half-penny to wickedneſs*: ſo let not half a word be ſpoken in commendation of wickedneſs, or that may ſtrengthen the hands of the wicked. (m) We may do nothing againſt the truth, but for the truth. If there be any thing Noble in any, it may, but whatſoever is otherwiſe, may not be commended. And ſo I paſſe from the commendation to the thing commended, the Nobleneſs of the *Beræans*. *Theſe were more noble* ----

(k) *Forma ſenatuſconſulti, ultimæ ſemper neceſſitatis habita eſt; ut diceretur conſulibus, nequid reſp. detrimenti caperet.* Liv. lib. 3.

(l) *Ad impietatem obolum unum conferre perinde valet ac ſiquis conferat omnia.* Theod. lib. 3. cap. 7. de Marco Arethuſ. He ſuffered great cruelties, ἵνα χρυσὸν ἕνα μὴ δῴητε τοῖς βασιλικοῖς. Nazian. Orat. 1. contra Julian.

(m) 2 Cor. 13. 8.

The Beræans *were more noble then thoſe of* Theſſalonica. Some take the words ſpoken in reference to their ſtock, birth, parentage,

as *Eraſmus* who interprets the words not of the *Beræans* but *Theſſalonians*, thus, *Illi autem erant ſummo genere nati inter eos qui erant Theſſalonicæ*; Theſe were beſt born, men of the greateſt Nobility amongſt thoſe of *Theſſalonica*. And the words in the Original will bear that Tranſlation, but the ſtory, as any may ſoon ſee, will not bear that conſtruction of the words. Others take the words as ſpoken of the *Beræans*, and in reference to their manners, conditions, diſpoſitions: Thus, *Theſe were more Noble*; that is, *more ingenuous, more receptive of the Chriſtian doctrine*, as our learned Oracle Dr. *Hammond*: *More vertuous, more religious*, as *Beza*. Others think they may be referred to both, as *Gorran*, *They were more Noble*; that is (ſaith he) *Genere vel animo*; either in reſpect of their *deſcent*, or in reſpect of their *diſpoſition*. We conceive they are ſo called not in reference barely to their *birth*, but their *diſpoſition* alſo. And if they are ſaid to be *more Noble* in reference to their *Ingenuity*; then we may obſerve,

That they which are well borne, are more ingenuous, better conditioned then others.

If they are ſaid to be *more Noble* in reference (as moſt think) to their *Piety*, then we may obſerve,

That

That Piety is the beſt Nobility, or Godly ones are the greateſt Nobles.

And if we take the words in this laſt ſenſe only, yet the former Doctrine will nevertheleſs ſtand good. For godly men would never be ſaid to be more Noble then others, but that it is found even by common experience, and taken for granted, that ſuch are uſually better qualified, better conditioned then others. (n) *De vacuo ſimilitudo non competit, de nullo parabola non convenit.* No man takes a ſimilitude or parable from that which is empty of all likelyhood, and hath no ground of reſemblance with that which is ſpoken of. Nothing can be an image of Truth, unleſs it firſt truly ſubſiſt it ſelf.

(n) *Tertul. de reſurrect. car. cap. 30.*

Theſe two Doctrines therefore ſhall be the ſubject of our future diſcourſe; the firſt whereof is as we have ſaid, *That the better their birth is, the better men commonly are.* They that are well deſcended, are commonmonly better gifted and better conditioned then others. They that are Nobly born, are uſually endowed with better abilities, and better qualities. Yea the natural birth, if truly noble, is no bad preparation for the ſpiritual birth.

(o) *Themiſtocles, Marius, Eumenes.*

True it is (o) many of mean birth have proved great and good men in their generation. Many have been great actors in War abroad, great Orators at home in Peace. (p) Many Plebean ſouls have had Patritian ſpirits. Many whoſe Parents names have ſcarſe been known, have been of better note then the nobleſt of their times. (q) 'Tis noted in two of the *Roman* Kings, that the one had no Father, the other no Mother: yet both famous in their age, and no ſmall founders of the *Roman* greatneſs and glory. For all arts (r) *Livy* writes of *Cato* the elder, That he exceeded all. That he had ſo much ſpirit and wit, that he could have cut out his own fortune whereſoever he had been born. And whereas others were excellent only in one kinde, he was ſo good at every thing, that you would have thought him born on purpoſe for that one thing, whatſoever it was, he undertook. For Oratory, not to take notice

(p) The *Decii*,

Plebeiæ Deciorum animæ, plebeia fuerunt Nomina, pro totis legionibus hi tamen & pro Omnibus auxiliis atq; omni plebe Latinâ Sufficient diis Infernis terræq; parenti. Juven. 6. 8. *vide* Mar. Senec. Controverſ. 6.

(q) Romulus. Servius Tullus *patre nullo, matre ſerva.* Liv. lib. 4.

(r) *In hoc viro tanta vis animi ingeniiq; fuit ut quocunq; loco natus eſſet, fortunam ſibi ipſi facturus fuiſſe videretur — Huic verſatile ingenium ſic pariter ad omnia fuit, ut natum ad id unum diceres, quodcunq; ageret.* Liv. lib. 39.

notice of *Demoſthenes* and *Cicero*, whoſe mean birth (s) all know, and was often caſt in their teeth: (t) The great maſter in his Art tels us of one whom yet he names not, who being askt, *what ſuch and ſuch a figure was?* Anſwered, *He knew not, but if there were any figure belonging to an Orator, he was ſure he had it.* For Government of State affairs, a (u) Modern Hiſtorian informes us of one, that by the goodneſs of his own nature alone, and out of the ſtock of meer natural wit, without any knowledge, or almoſt any letters, carryed the credit away from all his fellow Counſellours, and paſſes this judgement withal, *That the precepts of wiſdom ſhould be framed rather from the excellent parts of nature found in a man, then that an excellent man ſhould be framed from the precepts of wiſdom.*

(s) Ἐν μὲν ἀδόξων καὶ μικρῶν ἰσχυροὶ καὶ μεγάλοι ἐγίνοντο. *Plutarch* of both. *in vit. Demoſt. Cicero* of himſelf, *Me bonorum novum conſulem feciſtis*; Orat. in Rull. ad pop. *Item, quemadmodum cum petebam nulli me vobis autores generis mei commendarunt, ſic quicquid deliquero, nullæ ſunt imagines, quæ me a vobis deprecentur*— *Et pro* Plancio, *Ego huc a me ortus & per me nixus aſcendi, iſtius egregia virtus adjuvabitur a commendatione majorum.*

(t) *Interrogatus quid eſſet ἦθος & πάθος; neſcire ſe quidem, ſed ſi ad rem pertineret eſſe in ſua declamatione reſpondit.* Quintil. lib. 2. cap. 11. (u) *Franciſcus Arauda veſtitu & barbâ horridiore, quòd videlicet renunciaſſet rebus humanis, alioqui ita accommodatus ad domos principum, quibus diu præfuerat, moderandas, ut nuſquam non & in conſultandis & in adminiſtrandis rebus & maturandis primas obtinuerit partes, idq; ſolâ naturæ bonitate atq; ingenii dotibus, citra ullam ſcientiam ac citra ullas propemodum literas, ut appareat ex homine nativis bonis excellenti, formari potius præcepta ſapientiæ, quam ex præceptis ſapientiæ formari hominem excellentem.* Laur. Vall. Hiſtor. Ferd. lib. 2.

Such copies ſometimes nature ſets us in common births of excellent abilities. And

ſo for ſingular qualities, we may ſee ſome of mean deſcent excel (x) in meekneſs and gentleneſs (for which as for his virginal purity ſome ſay Chriſt loved *John* above others) and in (y) goodneſs of nature, for which the Heathen did reverence even the very ſhadow of *Iſidore*. (z) As *Hales* ſaid of *Bonaventure*, ſome are ſo excellent, that *Adam* may have ſeemed almoſt not to have ſinned in them, that very little taint of original perverſeneſs may ſeem to reſt upon them. As there be ἁμαρτήματα, ſo there be alſo θαύματα τῆ φύσεως, wonders as well as monſters in nature. But if we look to the common courſe or (a) wheel (as St. *James* ſaith) of generation, mens abilities and qualities, *cæteris paribus*, are ordinarily according to their births. Nature brings not any thing ſo excellent from a common, as ſhe doth from a noble ſtock. The old proverb is true, (b) *The bounds of the* Myſians *and* Phrygians *are diſtinct: And the flights of Eagles and Jayes are different.*

(x) *Diligebat dominus Johannem ſicut dicit Chryſoſtomus magis familiariter propter ingenitam manſuetudinem, & propter virginalem puritatem, quæ etiam cæteris paribus facit hominem diligi magis tenerè.* Bon. lib. 3. diſtinct. 32 quæſt. 2. reſol.

(y) *Gentiles umbram ipſius reverebili ſunt obſervantiæ propter ingenitam naturæ bonitatem.* Mag. ex Pallad. cent. 5.

(z) *Alexander Halenſis præceptor ejus ſæpe de ipſo dicere conſuevit, videri ſibi Adamum in Bonaventura non peccaſſe.* Sext. Senenſ. bibliоth. lib. 4.

(a) Τροχὸς τῆ γενέσεως. Jam. 3. 6.

(b) Χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα, Χωρὶς πολοιτῶν καὶ ἀετῶν ὑπτώματα.
Nazian. carm. Iamb.

different. (c) The natural parts of men of mean condition are commonly weaker and their minds generally more ſordid and baſe. And if any thing ſingular do put forth it ſelf at any time in them, yet it hath a (d) tang of the ſtock from whence they came, and carries a taint with it, as good wine that is drawn from a muſty caſk. If they ſtrive to do better then ordinary, yet many unhandſome carriages are mingled ſtill with their beſt actions; and though we ſhall finde in many of them many good things, yet ſeldom ſhall we ſee them come off in any with that grace as they that are better born and bred ſhall do. (e) Apes, as they ſay, act as Apes, and Ants as Ants. If they cannot do as Eagles or Lions, it is by reaſon of a deficiency in their nature, and for want of ſufficiency of diſcretion which ſhould govern their actions. So that it was not for nought, that *Thales* or *Plato*, or whoſoever he were, did bleſſe himſelf, that he was born a *Gracian* and not a *Barbarian.* Good parer-

(c) Οὐδὲν τὸ δῦλον φεῦξε τὸ μὴ δοῦλον γένος. Eurip. in Oreſt.

(d) Ἡ πολλ' ἀχρωσαῖς σαὶ δὲ φέρτεροι ἔφυ. Id. in Rheſ. Ἄμαχον κρύψαι τὸ σύγγενες ἦθος. Pind. Olymp. Od. 13. Συγγενεῖ πε δόξᾳ μίγα βεῖθρον· ὃς δὲ διδακτὸν ἔχει, λεφνρὸς ἀνὴρ ἄλλοθ' ἀλλὰ πνέων κατόν· ἀρετὰ καὶ καπέβα ποδί· μυελὸν ὃ ἀρεταὶ ἀτελεῖ νόῳ γλυφεῖ. Id. Nem. Od. 3.

(e) Οἱ πίθηκοι, φασι, πιθηκίζοντες καὶ μύρμυκες μυρμηκάζοντες τὰ σφῶν ποιοῦσι αὐτοῖς· εἰ δὲ μὴ τὰ ἀετοῖς, καὶ ὅσα λέοντι ἔθηκε δώσειν μὴ ἃ φέρε αὐτοῖς ἂν ὑπάρχῃ τοῦτο φαυλότητι φύσεως ἀρχαίᾳ σωπιθεσμώσαν καὶ ἀπαιδία τοῦ δίκαιον καὶ πεπαγμένως ἠνιοχήσωτο λογισμῶ. Niceph. Greg. Hiſt. lib. 8.

tage is a great bleſſing, and they that are well born (as *Plato* ſaid) have (f) gold and ſilver, ſpecial excellencies mingled with their natures. Whereas Artificers and Husbandmen are made up as it were of Braſs and Iron. For inſtance, we ſee by manifold experience, that men of noble and gentile birth excel the vulgar ſort.

(f) Φησὶ τοῖς μὲν ἐθὺ γινομένοις [Θεὸν] μίξαι χρυσὸν· τοῖς δὲ ἀργυρον· χαλκὸν δὲ καὶ σίδηρον τοῖς τεχνίταις καὶ γεωργοῖς. Ariſtot. de Platon. pol. 2. cap. 3.

1. *In docility.* They have more (g) catching wits, more ſudden ſnatching apprehenſions then others. The doctrine that is inſtilled into them, fals on them as the dew on the tender herb, and as the ſhowers upon the graſſe, and not as in others as rain on the high-way which without continual dropping can make no impreſſion. (h) Into a malicious ſoul wiſdom (ſaith the wiſeman) will not enter, nor dwell in the body ſubject unto ſin: And the thick skin knowledge cannot pierce, nor lodge in the rude and rougher conſtitutions of the vulgar. The very countenance of noble youths doth ſeem to ſmile and allure the Muſes unto them, and the Muſes again ſeem to ſmile on them, and to be ready to embrace them as their favorites, and afford them all the kindneſſes they can

(g) *Quædam ſunt rapacia virtutis ingenia & ex ſe fertilia.* Senec. Epiſt. 95.

(h) Wiſd. 1. 4.

can as their choyſeſt darlings: whereas they ſhun the Countrey complexions, hate your mechanick companions, and turn away from them, as holding themſelves much diſparaged by ſuch, when they make love unto them. If true Gentlemen court them in earneſt, they grow more familiar with them in ſhort time, and dive deeper into their ſecrets, then others that ſerve a full Apprentiſhip with them.

2. *In ingeny.* As their wits are more catching, ſo they are more fruitful in themſelves. As they excel for capacity, ſo alſo for fertility. Like well manured ground, they bring forth a better crop then your barren ſoyl or Forreſt lands. (i) *Whence* (ſay they in the Goſpel) *hath this man this wiſdom, and theſe mighty works? Is not this the Carpenters ſon? Is not his Mother called* Mary? *and his brethren* James *and* Joſes, Simon *and* Judas? *and his ſiſters are they not all with us? whence then hath this man all theſe things?* They might well wonder indeed, that a Carpenters ſon ſhould diſcover ſo much wiſdom: Such mean births can ſeldom ſay unto *Wiſdom*, (k) *Thou art my Siſter, and call Underſtanding their Kinſwoman.* But we know well, he had a Divine birth, a more noble generation, and thence did that wiſdom, and thoſe works ſhine forth in

(i) Mat. 13. 54.

(k) Prov. 7. 4.

in him. And what are all the wiſe Sentences and pithy Apophthegmes that are extant, but the productions commonly of more noble births, or at leaſt more noble educations. (l) The vulgar ſort are not ſought for in publique Counſel, nor ſet high in the Congregation — nor are they found where Parables are ſpoken. Whatſoever ſavours of Ingenuity is ſuſpected as not coming from them. The *Tyrians* were ſometimes driven out by their ſervants, who were reſolved at laſt to ſet up one to King it over the reſt. And who ſhould that be, but he that firſt ſpyed the Sun-riſing. Whereupon *Stratos* ſervant looking Weſtward, by his Maſters advice, firſt diſcovered the beams of the Sun guilding the tops of the hils, before the body of the Sun could be ſeen. The fact ſavoured not of a ſervile wit, and inquiry being made, the device was found to be the Maſters and not the Mans. (m) And by that they all underſtood, how much ingenuous diſpoſitions do differ from thoſe of ſervants. Though they may exceed them in malice, yet they muſt come ſhort of their Maſters in Wiſdome.

(l) Eccl. 38. 33.

(m) *Tunc intellectum eſt quantum ingenua ſervilibus ingenia præſtant, malitiâ, ſervos non ſapientia vincere.* Juſtin. lib. 18.

3. *In magnanimity.* Though they have better wits then others, and could help them-

themſelves many times out of danger, yet they ſcorn to make uſe of their brains to ſave baſely their skins. (n) Men of mean condition have this advantage, they can in extremities take ſuch courſes, and accept of ſuch terms as noble perſonages cannot without loſſe, or will not, leſt they ſhould in the baſeneſs ſtain their honour. Does the enemy overbear them in number? though they might do it without diminution of their dignity, yet their ſpirits are ſo high, that they will not take an advantage or help themſelves by warlike ſtratagems or policy, leſt they ſhould ſeem (o) to ſteal a Victory. Nay, (p) as the Horſe in *Job*, they will mock at fear, and looking on a numerous Army make themſelves merry with the greatneſs of the company, (q) as having before them the more to kill, the more to take priſoners, the more to run away. (r) Do winds and waves oppoſe

(n) Ἡ δυσχώρια ἔχει τι χρήσιμον, καὶ δεῖ καὶ δακρύσαι ῥᾳδίως αὐτοῖς ἔχει ἄνολβα τε εἰπεῖν, τὰ δὲ ἥμενα φύσιν ἄπαντα ταῦτα· sub. ἄκοσμα ἀπρεπῆ. Indecora, aut aliquid ſimile. Eurip. Iphig.

(o) When *Parmenio* and the reſt would have had *Alexander* fall upon *Darius* by night: he replyed, οὐ κλέπτω τὴν νίκην. Plut. in vit. *Latrunculorum & furum iſta ſolertia eſt quam præcipitus mihi, quippe illorum votum eſt unicum fallere — malo me fortunæ pœniteat quam victoriæ pudeat.* Curt. lib. 4.

(p) Job 39. 22.

(q) *Henry* the V. of *England* demanding of Captain *Gam* at *Agincourt*, what number of *Frenchmen* they had to deal withal. He made him this notable anſwer, after view of their Army, That there were enough to be killed, enough to be taken priſoners, and enough to run away. Sir *Wat. Ral. lib.* 5. 1 *part. Hiſt. World*

(r) *Ceſar* when the Mariner was afraid and would have turned back, *Bono animo & ſecuro eſto, Cæſarem enim & Cæſaris fortunam vehis.* Zonar. annal. tom. 2.

Fiſus cuncta ſibi ceſſura pericula Cæſar,
Sperne minas, inquit, pelagi, ventoq; furenti
Trade ſinum. Italiam ſi cœlo auctore recuſas
Me pete, ſola tibi cauſa hæc eſt juſta timoris
Vectorem non noſſe tuum.
Lucan. lib. 5.

them?

them? yet their ſprrits are as big as both, and they will (s) ἀντοφθαλμεῖν bear up againſt both, outface and outbrave both. (t) Do great ones, ſuch as think themſelves Lords of the world, treat? They have learnt to fear none, but him that is indeed Supreme Lord of all. May they ſave their life by flight? (u) *Should ſuch a man as I fly?* ſaid *Nehemiah.* (x) *God forbid* (ſaid *Judas*) *that the Sun ſhould ſee me turn my back upon mine* (y) *Enemies.* (z) At *Cannæ Varro*, one of the *Romane* Conſuls, a Butchers ſon flies, *Æmylius Paulus*, a man of more noble deſcent, having loſt the victory chooſes rather to die. (a) The Lyon is never ſeen in danger to run; and howſoever noble ſpirits may ſometimes run away from dangers with their (b) hands, yet they ſcorne to betake themſelves baſely to their heels. (c) Yea they have vowed rather to march forward preſently to certain

(s) Act. 27. 15. σωαρπασθέντος τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ.

(t) *Neminem equidem timeo præter Deos immortales.* Philippus Flamin. Lib. lib. 32.

(u) Neh. 6. 11.

(x) Μὴ τοῦτ' ἦλιος ἐπίδοι ἡμῶν ἵνα ἐγὼ τὰ νῶτα μου δείξω τοῖς πολεμίοις. Joſeph. lib. antiq. 12. cap. 18.

(y) *I will no longer live*
If Rebels life muſt give,
ſaid? that peerleſs Peer, ſtout *North-Hampton* whoſe memory yet lives in his right Noble poſterity.

(z) *Varro loco non humili ſolum ſed etiam ſordido ortus eſt. Patrem lanium fuiſſe ferunt.* Liv. lib. 22. (a) *Illa nobilior animi ſignificatio quamlibet magna canum & venantium urgente vi contemptim reſtitanſq; cedit, in campis & ubi ſpectari poteſt, idem ubi virgulta ſylvaſq; penetravit acerrimo curſu fertur velut abſcondente turpitudinem loco.* Plin. lib. 8 Nat. Hiſt. cap. 16. (b) When one told *Brutus* he muſt fly, *Omnino fugiendum reſpondit, verum manibus, & non pedibus; & hoc dicto ſtricto gladio incubuit.* Zonar. annal. tom. 2. (c) When one would have had *Conſalvus* retired, *Conſalvus æterna memoria dignis verbis magno animo rejecit, cum diceret optare ſe potius ſepulchrum ſuum eadem hora pedem unum ulterius habere, quam paucos cubitos retrocedendo vitæ ſuo ſpatio centum annos addere.* Guiccard. lib. 6.

death,

death, then by going back but a few cubits with diſhonour from the enemy to add a hundred years to their life.

4. *In humility.* That (as (d) one ſaith) is the Siſter of Nobility. Though Gentlemen and Noble perſonages have great ſpirits, and do not love to be humbled, yet they know how to humble themſelves. They know how to carry themſelves ſubmiſly towards God. The coutrey Shepherds take only the pains to viſit, but the Wiſemen fall down and worſhip our Saviour. (e) The one had priority in matter of devotion, but the other were more lowly in their adoration. They know how to condeſcend to men of low eſtate. (f) *Placilla* the Emperour *Theodoſius* his wife diſdained not to viſit the Hoſpitals, to phyſick the ſick, to waſh their pots, to taſt their broths, and to do all the offices of a common ſervant. When *Pompey* the great, flying out of the battel at *Pharſalia* wanted ſervants at ſupper to tend on him, *Favonius* a Gentleman that was with him made no dain to waſh him, and anoint him, and to do every thing which ſervants were wont to do for their Maſters. Which one obſerving that ſtood by, cryed out, (g) *Good God, how every thing beſeemes a Gentleman.* Such things beſeem them indeed, and true Gentlemen do not think they misbeſeem them.

(d) *Nobilitatis ſoror humilitas.* Æn. Syl. 1. conſ. Baſil.

(e) *In illis gratia prior, in iſtis Humilitas amplior.* Auguſt. Mat. 2. 11. Luke 2. 16, 17.

(f) Theod. lib. 5. cap. 18.

(g) Φεῦ ὡς τοῖς γνωρίμοις ἁπαν καλόν. Plut. in vit. Pomp.

Whereas

Whereas they that riſe high from low eſtates do think it a foul diſparagement to condeſcend to ſuch baſe ſervices. The one being great by their own native worth know, they ſhall not loſe but gain by their Humility: the other being raiſed by their wealth, or being the Minions of fortune, ſhun the thought of ſuch ſervices as remembrances of their former ſervile condition. The one being high of themſelves, think nothing better then to condeſcend to thoſe below them: The other being low of themſelves think of nothing but equalling or tranſcending thoſe which are above them. The one are carefull to give reſpect, leſt they ſhould ſeem to neglect others: The other are careful to obſerve what reſpect is given them ſe ing to be contemned themſelves. The one throw off, that they may not be gazed on: The other put on more ornaments then beſeems them, that they may be the more adored. (h) So did *Marius*, ſo *Diocletian*, both of baſe beginning. The latter of which, beſides what he beſtowed on other parts of his body, did deck and adorn his feet with gold and all manner of pretious ſtones, that men (as they were

(h) *Primus ex auro veſte quæſita ſerici ac purpuræ gemmarumq; vim plantis concupiuit.* Aurel. Vict. De Diocl. —— *Compertum habeo humillimos quoſq; maximè, ubi alta acceſſerunt, ſuperbia atq; ambitione immodicos eſſe. Hinc Marius patrum memoria, hinc iſte noſtrâ commutatem habitum ſupergreſſi.* Id. *Diocletianus edicto ſanxit ut omnes ſine generis diſcrimine proſtrati pedes oſcularentur, quibus etiam venerationem quandam exhibuit exornans calciamenta, auro gemmis & margaritis quod feceſſe ante C. Caligulam memorant.* Pomp. Lætus.

were commanded) might with leſs diſparagement fall down and kiſs them. A cuſtome which his holineſs of *Rome* who profeſſeth himſelf a ſervant of the ſervants of God, and is but perhaps ſome beggerly Monk or Fryer till he ſit down in St. *Peters* chair, hath taken up and will not be induced to lay it down, though one ſometimes (Let (i) him be a Proteſtant, ſeeing they will have it ſo) did (as ſuch unſufferable pride deſerved) bitingly proteſt againſt it. Though one of them was wont to laugh it out and ſay, That (k) he was born *domo illuſtri*, in an illuſtrious houſe (the houſe being poor and uncovered where he was born) yet in all his actions, he ſhewed himſelf as proud and arrogant as any of the reſt in good earneſt.

(i) *Cranmerus una cum comite Wiltonienſi in Italiam contendit, quibus ad Papam accedentibus ſervus ſervorum dei pedem oſculandum extendit; cunctantibus autem illis puſillus catulus qui comitis Wiltonienſis fuit ingreſſus locum cum pedem vidiſſet gemmis auroq; lucentem, rem tam varum laſcivus dentibus apprehendit atq; momordit — Fluddus hunc locum citans canem hunc non appellat, canem Proteſtantis, ſed canem proteſtantem quaſi, proteſtantium religio vel in cane eſſe poſſet.* Franciſ. Maſ. de miniſt. Anglican. lib. 2. cap. 9.

(k) *Sixtus V. dicere ſolebat ſe domo natum illuſtri. Domus enim in qua genitus erat cum lacero tecto ex magna parte eſſet diſcooperta a ſole maximè illuſtrabatur.* Cicarel. in vit.

5. *In curteſie.* A grace proper to Gentlemen and Noble perſonages (as appears by the name) which follow the Court, and ſuch as if it were freed from that Hypocriſie and guile, wherewith too often it is mingled, as *Titus* the Emperour was called, *The delights of mankinde* for it, ſo it might juſtly

be

be called, *The delicacy of humane ſpeech and ſociety.* Men love to be uſed like men, and (l) courteous carriage wins more upon them, then a clowniſh good turn. It was a noble ſpeech of *Auguſtus*, (m) *That a Petition ſhould not be delivered to a Prince, as Provender to an Elephant, of which We are afraid.* And it is the noble practice of Gentlemen and great ones to put off roughneſs and auſterity, and to treat all according as their name prompts them with gentleneſs and affability. To do this, the Countrey man hath not faculty, and the new riſen Gallant, cannot think it ſuits with his Authority. (n) As unskilful Statuaries or Carvers of Images do imagine the great Coloſſes they make, will be more ſtately and magnificent, if they make them bear a great breadth, and ſet them out alſo ſtradling and gaping: So ſome by their commanding voice and great looks, by roughneſs of carriage and retiredneſs of life, do labour to draw reſpect and reverence to themſelves, though indeed they make themſelves as monſtrous and

(l) Ἐν δ' ὁμοσπλάγχνοισιν ὄζει τις χάρις, πλούσιος καὶ κέρδος σὺν μόχθῳ βραχεῖ. Eurip. Hippol.

(m) *Auguſtus quendam joco corripuit, quòd ſic ſibi libellum porrigere dubitaret quaſi elephanto ſtipem.* Suet. in vit.

(n) Οἱ πολλοὶ τῶν βασιλέων καὶ ἀρχόντων μιμεῖται τοὺς ἀτέχνως ἀνδριαντοποιοὺς οἱ νομίζουσι μεγάλους καὶ ἀξιοὺς φαίνεσθαι τοὺς κολοσσοὺς ἂν διαβεβηκότας σφόδρα καὶ διατεταμένους καὶ κεχηνότας πλέον, καὶ τὸ στόμα βαρύτητι φωνῆς καὶ βλέμματος τραχύτητι καὶ δυσκολίᾳ τρόπων καὶ ἀμιξίᾳ διαίτης ὄγκον ἡγεμονίας καὶ σεμνότητα μιμεῖσθαι δοκοῦσιν· ἔδει δ' ὅτιοῦν ἧττον κολοσσικῶν διαφέρειν τοὺς ἀνδριάντων, οἱ τῷ ἔξωθεν ἡρωϊκῶ καὶ θεοπρεπῆ μορφὴν ἔχοντες ἐντὸς εἰσὶ γῆς μεστοὶ καὶ λίθου καὶ μολύβδου. Plut.

and ridiculous as thoſe Coloſſes or Statues to wiſe men. Others will not vouchſafe you a ſingle, or at leaſt but a ſhort ſight of themſelves, (o) like *Poppæa* in the Hiſtorian, who ſeldome came out in publick, and then kept part of her face covered, leſt men ſhould have too full a ſight, or becauſe ſhe thought that poſture beſt became her. Others fling away in a rage or ſtorme like (p) another of that ſex in the Poet who was wont,

Eftſoon to turn her head away
Not daigning a ſalute to ſtay.

(o) *Rarus in publicum egreſſus, idque, vel una parte oris ne ſatiaret aſpectum, vel quia ſic decebat.* Tacit. annal. lib. 13.

(p) Στεφανοῖ τὸ ἐπος ὁ κωμικὸς ἐπὶ τῶν φιλιππίδου ἀπαίτων, Ἀποστρεφόμενος τὴν κορυδαλὴν οἷα εἰς μόλις. Plut. ἐρωτ.

And all this to keep up the greater port and Majeſty, though indeed they get nothing but a jibe or mock thereby. Some have highly commended their Maſters, as not giving them an ill word in long journeys, nay in long ſervice; and why? becauſe as proud (q) *Pallas* (ſometimes bondman to *Claudius*) they ſcorned to ſpeak to them leſt they ſhould profane or make their voice common.

(q) *Pallas* (*ajebat*) *Nihil unquam ſe domi niſi nutu aut tactu manus ſignificaſſe vel, ſi plura demonſtranda eſſent ſcripto uſum ne vocem conſociaret.* Tacit. annal. lib. 13.

6. *In liberality.* As they are Magnanimous, ſo Liberal alſo, and that even to Magnificence. (r) As their hands are taught to war, ſo their fingers alſo to do good to thoſe that want. (s) Such was *Cymon* amongſt the *Athenians*, who laid open his grounds, and kept open houſe,

(r) Ἡσυ τοῦ ἀνδρὸς ἡ μόνον χεῖρες ἐδιδάχθησαν εἰς πόλεμον ἀλλὰ καὶ πρὸς διαπρᾶξιν τῶν δεομένων ἐξεπαίδευνται καὶ ἐυκίνητοι. Nicet. chon. de Axucho. lib. 1.

(s) Plut. in vit. Cym.

and carryed young men ſtill with him well clad and well monied, that he might relieve thoſe whom he met, if they wanted in either kinde. Such was *Gillius* among the *Agrigentines*, who was called, (t) *The bowels of Liberality*. Nay, many have been even (u) *Seas of bounty, Abyſſes of pity*, as one ſpeaks of *Mannel* the Emperour, who afterwards took up, though uncertain whether voluntarily or of neceſſity. Hence your great and noble perſonages were called amongſt the *Grecians*, (x) Εὐεργέται, *Benefactors. The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe authority upon them are called Benefactors.* (y) And the names of *Lord* and *Lady* amongſt us were taken up at firſt from mens bounty in diſtributing their bread to thoſe that were in neceſſity. The houſes of ſuch in former times, being, as free Schools for Learning, ſo free Inns for Hoſpitality, or as (z) one cals them *ſhops of munificence, wherein the religious trade of good works and charity was ſet up and driven commonly.* Men of mean condition have not the means, and they that raiſe their eſtates by their own induſtry, or good husbandry, have not the heart to do good in this kinde, but as

(t) *Liberalitis præcordia.* Val. Max. l. 4.

(u) Θαλάσσας φιλοδωρίας, ἀβύσσους οἰκτου. Nicet. chon. lib. 7.

(x) Luk. 22. 25.

(y) *Lord* was written *Laford*, and *Lafh* is that which we call *Loaf*, but ſignifieth Bread in general. So that he was a *Laford* or *Lord* that afforded bread. So *Lady* was written *Laphdean*, that is, a woman dividing or diſtributing bread. *Verſt.*

(z) *Domus ejus quaſi quædam munificientiæ officina.* Valer. de Gil. Agrig. lib. 4.

as they get their riches moſt an end baſely, ſo commonly they keep them as ſordidly; whoſe wealth is as faſt glewed to their hearts, as a (a) *Spaniſh* Dukes wedges of Gold were riveted in his coffers, which he kept not only for Covetouſneſs, but for ſport alſo, giving any leave to take as much as they would: it being as impoſſible to writhe or wreſt any thing from them, as it was from his crowded Cheſts. Such cannot boaſt (b) with *Job*, that they eat not their morſels alone, who living moſt an end retiredly feed homely, cry out upon Luxury and Prodigality, being much of that (c) covetous Wretches minde, who being asked, *What noiſe he liked worſe?* Replyed, *That of cracking of bones between the teeth*; and left means and maintenance rather then he would be at charge to maintain a family. (d) They are alwayes freeſt who do not get their Eſtates by their own diligence, but receive it by Inheritance. For they never

(a) *Habuerat ille à patre relicta ſcrinia aureis argenteiſq; pro regionum diverſitate numiſmatis referta; & quod fando vix cognitum, malleo cuneata; idq; non avaritiæ modo ſed luſûs etiam ac contumeliæ gratia. Hoſpites enim qui, permulti ad eum familiariter divertebant, ſciſcitabatur Cujuſnam generis pecunia indigerent, reſpondentes ejus generis; ut in quam quiſq; provinciam iter haberet, adducebat ad ſcrinia & quantum vellent capere jubebant fruſtrâq; conatos deridebat & bos ſibi de amicis jocos captabat novo genere diſſimulandæ avaritiæ jactandarumq; opum.* Laur. Vall. de duce Gand. lib. 3. Hiſt. Ferd.

(b) Job 31. 17.

(c) *Interrogatus aliquando, Sonorum omnium, quem moleſtius audiret, Maxillarum inquit oſſa frangentium.* Æn. Syl. de Albico hiſt. Bohem. cap. 35. —— *Albicus jampridem dignitati ceſſerat cum familiam edentem bibentemq; ferre non poſſet.* cap. 42.

(d) Βελτιστεώτεροι εἰ δοκῶσι οἱ μὴ κτησάμενοι ἀλλὰ παραλαβόντες τὴν οὐσίαν· ἀπειρότεροι τέ γε ἐνδείας, καὶ πάντες ἄλλα πῶσι μᾶλλον τὰ αὐτῆς ἔρχα ὥσπερ οἱ γονεῖς καὶ οἱ ποιηταί. Ariſt. Ethic. lib. 4. cap. 1.

never feeling do never fear want, and the other getting their wealth hardly, love it and tender it the more dearly, as parents the children begotten of their own body, and Poets the works begotten of their own brains.

7. *In mercy.* The more noble, the more merciful. Cruelty and Gentility cannot ſtand together. The diſpoſition of Noblemen and Gentlemen is like that of (e) *Veſpaſian*: who ſo little joyed in the ſufferings and death of any, that he wept and ſighed deeply at neceſſary executions; like that of the (f) *Theodoſii*, the elder of which took it as a courteſie to be petitioned to ſhew mercy; and the more angry, was the more ready and willing to pardon: The latter would willingly have raiſed thoſe that were dead to life, but was altogether unwilling to put any man living to death. Indeed, great cruelties have been acted by both ſorts, noble and ignoble perſons, but the latter generally are more eager in the proſecution, and more ſavage in the execution of their bloudy deſignes. The deſcent of

(e) *Non cæde cujuſquam unquam lætatus, juſtis ſuppliciis illachrymavit etiam & ingemuit.* Suet. in vit. Veſpaſ.

(f) *Beneficium ſe putabat accepiſſe cum rogaretur ignoſcere; & tunc proprius erat veniæ, cum fuiſſet major commotio iræ: prærogativa ignoſcendi erat indignatum fuiſſe.* Ambr. de Theod. Senior. *Cuidam ex neceſſariis aliquando ſciſcitanti, Cur neminem qui illi intuliſſet injuriam morte aliquando multaſſet ſic reſpondit, utinam potius mihi poteſtas eſſet eos qui mortui ſunt ad vitam denuo revocandi.* Socrat. de Theod. Jun. lib. 7.

Joſeph

Joſeph is well known, and the Scripture notes this of him, that he was (g) *a juſt man*; that is, according to the *Hebrew* phraſe, *a pitiful, a mercifnl man*, of which it ſets down this as an evident argument, That he was unwilling to make *Mary* his eſpouſed wife which he took to be guilty of Adultery, a publick example, but reſolved to put her away ſecretly, that ſhe might not, though he thought ſhe deſerved it, fall into open puniſhment. Generous natures do not love, except it be upon incorrigible perſons, or for the prevention of otherwiſe inevitable dangers, to take the rigour of the Law, and have lookt upon it as an office as hateful (as ſometimes that of Publican) to be an Informer, Accuſer or Promoter. (h) Such in the primitive times, if any were baniſht or put to death upon their Information, were not admitted, no not at death, to the Communion, nor under five years Repentance, if the puniſhment were lighter. And the ſame crime was held ſufficient to keep off for five years the Baptiſme of thoſe that were not yet Baptized,

(g) Dr. *Hammond* Annot. cap. Mat. V. 19.

(h) *Delator ſiquis extiterit fidelis, & per delationem ejus aliquis fuerit proſcriptus vel interfectus, placuit eum nec in fine accipere communionem. Si levior cauſa fuerit, intra quinquennium accipere communionem. Si catechumenus fuerit, poſt quinquennii tempora admittatur ad baptiſmum.* Concil. Elibert. Can. 73.

tized, but sued for admittance to that Sacrament. And howsoever (i) Magistrates do, and may, and must of necessity in some wise make much of Informers, yet tis but as we do of Dogs, or Hawks, that destroy evill Beasts and Vermin, and bring in the prey. And when they reward them, it is but like our spitting in their mouths, or fleshing of Dogs with (k) the Paunch. They and all other generous natures do secretly spit at them, and (l) hate them worse then Dogs or Serpents, that bite of a sudden, unseen, unhurt. But now your vulgar natures (as my self and many others found of late dayes by experience) are prone to cruelty, loving, provoked or not provoked, all words that may do mischief, and are ready to fall upon any mischievous practises, glad if by the advantage of the times they can make use of Law, and Magistrate to flesh their covetous or satisfie their malicious spirits. If the dog-dayes of persecution be in at any time they are senting and coasting straight, hunting after their prey, filling the air with their barkings and clamours, incensing the Magistrate to sentence, and provoking

(i) *Actum de præmiis accusatorum delendis.* Thereupon *Tiberius* cries, *Irritas fore leges — subvertervent potius jura, quam custodes eorum amoverent.* Tacit. annal. lib. 4.

(k) *Venaticos canes sanguine intestinisq; captæ feræ illecebrari à venatoribus utile est.* Blond. lib. 7. triumph. Rom.

(l) Tacit. *ait genus esse hominum publico exitio repertum.* Ibid.

provoking many times (being more ſavage themſelves) the (m) unwilling beaſts to execute, and (n) like dogs eating ſometimes the fleſh and licking up the very bloud of thoſe which they have maſſacred. The cruelties of men of better Rank have been great enough, but thoſe of the Vulgar ſort commonly are more (o) fierce and fell becauſe they have nothing at all of knowledge, policy or civil education to take them off from their rage; but will, and malice, and ſtubbornneſs enough to ſet them on. What (p) *Solomon* ſaid in general of the wicked, we may ſay, as taught by experience of them, The mercies of the vulgar are cruel. And ſurely every one may make it a part of his Letany, *From the mercy of a Coward and a Clown, Good Lord deliver me.*

(m) (n) *Non audebant hominivoræ beſtiæ admodum prolixo tempore ad corpora piorum accedere, ſed in alios qui extrinſecus ipſas iacitabant ferebantur.* Euſeb. lib. 8. cap. 7. *Eodem tempore Gentiles in Chriſtianos violenter inſultare qui ſe Philoſophos prædicabant, frequentes concurſare, nefanda quædam myſteria obire, pueros qui nondum ex ephebis exceſſerant tum maſculos tum fœminas quo exta eorum inſpicerent mactare, illorum carnes deguſtare cæperunt.* Socrat. lib. 3. cap. 11. *Phœnices ventre Cyrilli diſſecto jecur guſtant qui primum dentes deinde linguas amittunt.* Theod. lib. 4. cap. 7.

Labitur hic quidam nimiâ formidine curſum
Præcipitans, capiturq; : aſt illum in plurima ſectum
Fruſta ac particulas, ut multis mortuus unus
Sufficeret, totum corroſis oſſibus edit
Victrix turba ——————

Juvenal. Satyr. 15.

(o) *Populi tyrannis eo forte pernicioſior eſt quo periculoſior ignorantia, quæ nec pondus nec menſuram nec legem habet, quàm malicia quæ tamen ipſa aliqua regula, aliquo fræno, aliquo termino gubernatur.* Guicc. lib. 2.
(p) Prov. 12. 10.

8. Laſtly, In affection to, and advancement of Religion. True it is, at the firſt going forth of the Goſpel, ſuch as they embraced it but ſlowly. (q) *Not many wiſe men after the fleſh, not many mighty, not many noble.* But, as (r) he ſaid of *Alexander, That the good things which were in him, were to be aſcribed unto his Nature; but his vices to Fortune or Age*: So, that they embraced not ſtraightwayes the Goſpel is rather to be attributed to external cauſes, matter of fortune, politique reſpects, worldly concernments, iniquity of the times and age wherein they lived, then to their inherent qualities of nature, which are better in them then in others, and in themſelves no bad preparations for the Goſpel. Beſides God at firſt did paſs them by, leaving them to walk on ſtill in their own wayes, and chooſing thoſe of the (s) meaner ſort both for the promulgation and profeſſion of the Goſpel, that none might think they were choſen for worldly reſpects, or dignity, or that the Goſpel was carryed on by humane force and authority. But when once through the mercy of God from on high, *the day-ſpring from above did viſit them*,

(q) 1 Cor. 1. 26.

(r) *Et hercle juſtè æſtimantibus regem liquet bona naturæ ejus fuiſſe, vitia vel fortunæ vel ætatis.* Curt. lib. 10.

(s) *Ut mira potentia per prædicatorum linguas clareſcevet prius mirabilius actum eſt ut eorum prædicantium meritum nullum eſſet.* Greg. mor. lib. 33. cap. 21.

them, they above all became (t) *nurſing Fathers and nurſing Mothers* to the Church, (u) and brought in willingly their riches and glory with themſelves into it. And as (x) the Church is the pillar and ſtay of truth, ſo they in ſpecial manner became the ſtayes and pillars of the Church. To whom do our material Churches, and ſuch like places of Gods worſhip, and our Univerſities the Seminaries and Nurſeries of Learning and Piety, owe their beginning to, throughout Chriſtendom; but to them, and ſuch as have been raiſed up by them to ſhare with them in the like honour and dignity? And who entailed that portion upon the Miniſters of the Goſpel (which God did at firſt ſettle upon the Tribe of *Levi*) and that by (y) Solemn Vow, that it ſhould never be cut off, but they? And who are they that of late would have pulled down our Churches as places of ſuperſtition, deſtroyed our Univerſities as the Peſts (which they ſtuck not to call them) of the Land, and ſtood ready (as (z) the Dragon in the Revelation over the woman) to devour the holy thing which was left, but the Vulgar ſort, and ſuch who ſwallowing down much goods, as (a) the Dragon much poyſon, do ſwell

(t) Eſa. 49. 23.

(u) Rev. 21. 24.

(x) 1 Tim. 3. 15.

(y) We have given unto God both for us and our heirs for ever. *Mag. Chart. Offero Deo atq; dedico omnes res quæ in hac Chartula tenentur inſertæ — Si quis eas inde (quod fieri nullatenus credo) abſtulerit, ſub pœnâ ſacrilegii, ex hoc Domino Deo, cui eas offero atq; dedico, diſtrictiſſimas reddat rationes.* Cent. 9. cap. 6. This was the manner of Dedication.

(z) Rev. 12. 4.

(a) Ὡς ὁ πολλὰ πολλάκις ἐδυδηκὼς φάρμακα θηρίων. Nicet. Chon.

ſwell thereupon, and reckon themſelves great Gentlemen who have many times no greater ambition, then to be able to do thoſe a ſpite that are of our Profeſſion.

(b) Ovid. Ib.

(b) *Plebs ſuperum, Fauni, Satyrique Lareſque.*

The meaner ſort of the gods, the communalty;
The gods that in fields, woods, and chimney corners ly.

Such is the difference between noble and common births. The one would keep up the Church and true Religion in luſtre and ſplendor with themſelves; the other would bring them down to as ſordid a condition as their own Originals. And look as (c) *Julian* an Uſurper firſt of the Empire, and afterward an Apoſtate from the Church, did not meddle with Miniſters, as *Diocletian* who thought by killing of them to root out Chriſtianity, which lived ſtill and flouriſhed notwithſtanding their death; but by robbing the Church, and taking away the maintenance of Churchmen, he deſtroyed the Miniſtry it ſelf, upon which alſo ignorance and decay of Religion preſently enſued: So many, uſurping the name of Gentlemen, and apoſtatizing from the way of the Church, medled not with Miniſters

(c) *Diocletian* fought *occidere Præsbyteros, Julian Præsbyterium.* Sir *Edward Cook* notes it, *lib.* 2. Report, *fol.* 44.

Miniſters themſelves (that was againſt *Julians* and ſtood not with their principles) but by taking away their Maintenance, would have rooted out the Miniſtery it ſelf, upon which Barbariſm and Atheiſm muſt needs have followed. A work ſutable to their upſtart Nobility, and new-found Piety, but ſuch as could never yet finde entertainment by the truly ancient Nobility or Gentry. (d) *Pharaoh* will make no purchaſe of his Prieſts Lands, but reſerves them till better times, and allows them a portion, when their Land would not, himſelf. (e) *Jeſabel* entertains four hundred of *Baals* Prophets at her own Table. (f) The *Romans* richly endowed their Prieſts. (g) *And whoſoever* (ſaith the Heathen Poet) *doth in good earneſt worſhip the Gods, the ſame doth make much alſo of their Prieſts.* And as yet our Nobility have thought rather of preſerving then robbing their Miniſtry. And thus we ſee by experience, that men of good deſcent are better conditioned, and do in many things excel thoſe of the Vulgar ſort, and that a good natural birth in it ſelf, is no bad preparation for the ſpiritual. But how comes it to paſſe that ſuch as are well deſcended, do ſo far tranſcend others?

(d) Gen. 47. 22.

(e) 1 King. 18. 19.

(f) *Sacerdotiorum apud Romanos quintuplex proventus, Beneficia, ſtipes, ſolutiones, donationes, damnatorum bona ſeu confiſcationes.* Vid. Blond. lib. 2. triumph. Rom.

(g) *Qui bonâ fide Deos colit, amat & Sacerdotes.* Stat. Epiſt. præfix. libr. Syl. 5.

1. This

1. This happens by virtue of their generation. (g) The ſeed is as it were the abſtract of ſoul and body, and carries the qualities of both along with it. (h) The whole tree is in the ſeed and if the ſeed be good, the tree is good, if the ſeed be naught the tree is naught. (i) If the firſt fruits be holy, the lump alſo is holy, and if the root be holy ſo are the branches. (k) The water in the pitcher relliſhes of the fountain from whence it ſprings. The milk favours of the Land whereon the Cattle feed; the Vinegar of the Wine of which it came. Every thing hath a ſmatch of that from whence it takes its original. (l) We ſee in the offspring of birds and beaſts, the virtue and ſpirit of the Parent; and we may obſerve (m) the corn that is ſown riſing up to its growth according to the quality of the grain. (n) *Caligula* took *Druſilla* to be his own daughter

(g) Ψυχῆς καὶ σώματος ἀπόσπασμα. Epicur. in Plut. *Zeno* ſaid that the ſeed was σύμμιγμα καὶ κέρασμα ἐξ ὑγροῦ τῆς ψυχῆς δυνάμεων. Diog. Laert.

(h) *Nunquid non in ſemine tota arbor? Vitium ergo ſeminis, vitium eſt totius arboris.* Chryſol.

(i) *Andronicus*, reproved for his luſt, puts it off with a jeſt, ὡς φιλεῖ τὸ ἀρχόμενον ἐξομοιοῦσθαι τῷ ἄρχοντι καὶ τὰ τῆς αὐτῆς ὁμοστοιχεῖ καὶ συμπάθει πως καταμείας εἰς τὸ ἐξαδέλφον ἀποσκώπτων παῦτα ὁ βασιλεὺς τὴν Μαρκὴλ ὡς ὁμοιοπαθῆσαν ἀπεκύησεν πάθεσι ἢ γῆν καὶ χείρεσι ἀλισκόμενον. Nicet. annal. lib. 3.

(k) *Pabuli ſapor apparet in lacte, & vini vis exiſtit etiam in accto.* Senec. Natur. quæſt. lib. 3.

(l) *Fortes creantur fortibus & bonis. Eſt in juvencis, eſt in equis patrum Virtus nec imbellem feroces progenerant aquilæ columbam.* Horat. car. lib. 4. od. 4.

(m) *Genero ſa in ortus ſemina exſurgunt ſuos.* Senec. Troad.

(n) *Nullo firmiore indicio ſui ſeminis eſſe credebat quàm feritatis.* Sueton. vet. Cal.

daughter by her curſt conditions. And Parents have no more certain way to judge of their own title to their children then this, that they are like themſelves in their diſpoſitions. (o) Men might ſee (was it ſaid) the ſpirit of living *Alexander* in his dying Mother: and we may ſay as truly, the ſpirit of the dead Anceſtors may be diſcerned in their ſurviving children. For as (p) the Poet ſpeaks of one that was killed in the water,

(o) *Alexandrum poſſes etiam in moriente matre cognoſcere.* Juſtin. lib. 14.

(p) Stat. lib. 9. Thebaid.

Ille manet fundo, rediit pro corpore ſanguis.

The body lay beneath ith' bottom, but the blood
Start up, and on the ſurface of the water ſtood.

So though the remains of mens Anceſtors lie buried in the duſt, yet their blood runs freſh and quick in their childrens veins. As we ſee ordinarily (to (q) omit the ſtrange reſemblances in the productions of brute beaſts) (r) much of Father and Mother in the Childrens countenance, garb, carriage, and ſometimes ſtrange impreſſes on the body derived from Father

(q) Εἶσι μὲν πνες γυναῖκες ἢ ὑπ' ἄλλων ζώων οἷον ἵπποι ἢ βόες αἱ σφόδρα πεφύκασι ὁμοια ἀποδιδόναι τὰ τέκνα τοῖς γονεῦσιν ὥσπερ ἡ ἐν Φαρσάλῳ κληθεῖσα, Δίκαια ἵππος. Ariſt. lib. 2. polit.

(r) *Plurima vultu Mater ineſt.* Stat. lib. 1. Achil. *Amilcarem viventem redditum ſibi veteres milites credebant; eundem vigorem in vultu, vimq; in oculis, habitum oris lineamentaq; intueri.* Liv. de Hannibal. lib. 21.

to

to childe: (*Saleucus* (s) had an anchor on his thigh, and ſo had his ſons, and ſo had all his Nephews) ſo we may obſerve the good qualities of the minde, the ſpirit of Magnanimity, Hoſpitality, Policy, Learning, to be as hereditary in ſome Families (t) as the Lance to the *Spartans*, the Ivory ſhoulder to the *Pelopidæ*, the Graſshopper to the *Athenians* or the ſcepter of Princes delivered over ſtill by ſucceſſion to their children.

(s) *Figura anchoræ in fæmore Saleucii nata cum ipſo parvulo fuit —— ſic filii nepoteſq; anchoram in fæmore veluti notam generis naturalem habuêre.* Juſtin. lib. 15.

(t) Κλῆρον ἔχειν ποδὸς παῖδιον ὡς πατὴρ λόγχης
Σπαρτιάδῃ, πέλοπες τε γένῳ πελοπήιον ὤμον
Καὶ σκῆπτρον πατέρων εἰς υἷας αἰὲν ὁδεῦον
Κεκρῆσθαι τέτληκα πλοκὼν ὑπὸ κέρα χαίτης
Γηγυέης. ——

Nazian. car.

2. This happens by Education. The (u) virtues which they have radically by Generation are completed by Education. The (x) metalled horſe is made much more ſerviceable by good training and mannaging. The richneſs which is in ſome grounds diſcovers it ſelf in far greater fruitfulneſs by good husbandry and tilling of them.

(u) (x) *Virtutes cardinales radicaliter ſunt à natura, ſed completivè vel ab operum frequentia & perſeverantia, vel à gratiæ influentiâ & præſidentia vel ex utraq; cauſa —— equus ex ſua naturali compoſitione aptitudinem habet ad benè portandum & ambulandum; ſed illa aptitudo ad complementum poteſt reduci per ipſius equi aſſuefactionem, vel per ipſius ſeſſoris induſtriam, qui ſcit fræno equum ſuum ducere, vel per utraq;.* Bon. diſt. 33. quæſt. 5. reſolut.

them. (z) The ſparks that lie hid in flints, are drawn forth in great abundance by often ſmiting and ſtriking them. So the metalled diſpoſition, the richneſs of nature, the many ſparks of virtue which are in ſome noble births, are drawn out to greater perfection, through the care that is taken in their good Education. Much is aſcribed to the ſeed of which, much to the (a) place where, much to the (b) air wherein, men are born. What vertue there is in the ſeed, we have ſaid. The place where men are born by reaſon of the richneſs or barrenneſs of the ſoyl or ſcituation in reference to the Sea, may confer ſomewhat towards mens manners. The air according to the ſubtlety or groſſeneſs thereof makes no little difference in wits, colours, complexions, diſpoſitions: but education is all in all, and is ſufficient almoſt of it ſelf alone to alter all. It hath been

(z) Σπινθὴρ δυσεύρετος γὰρ ἐν ἀνθρώποισι κἠκεῖνος
Ὡς πολὺν ἐν λεπτῷ πυρὸς μένος· ὃς δ' ὑδατος
Κρέμασιν ἐκ λιθάκων πῆξε σέλας, ὃς ἀπ' ὠκυπόλοιο
Εὐσεβίλω λογέοισιν ἄγει λόγος.
Nazian.

(a) *Carthaginienſes fraudulenti & mendaces non genere ſed naturæ loci, quod propter portus ſuos multis & variis mercatorum & advenarum ſermonibus ad ſtudium fallendi quæſtus ſtudio vocabantur. Ligures montani, duri & agreſtes. Docuit ipſe, Ager nihil ferendo niſi multa cultura & magno labore quæſitum. Campani ſemper ſuperbi bonitate agrorum & fructuum.* Cicer. agrar. 2. *Sunt tam civitatum quam ſin gulorum hominum mores Genteſq; aliæ iracundæ, aliæ audaces, quædam timidæ: In vinum, in venerem proniores aliæ.* Liv. lib. 45. Legat. Socrat. lib. 4. cap. 23. *Flagrat vitio Gens ſuoq; ſuoq;* Ovid. de Tereo. *Cui Gentile nefas hominem revocare canendo.* Stat. lib. 3. Thebaid. de Theſſal.

(b) *Bœotum in craſſo jurares aere natum.* Horat. lib. 2. Epiſt. *Athenis tenue cœlum ex quo acutiores putantur Attici: craſſum Thebis, itaq; pingues Thebani & valentes.* Cicer. de fat.

queſtioned

queſtioned, though I think no great queſtion need be made of it, Which conduces moſt to good living, A happy brith or good breeding? As it was ſaid of *Demoſthenes* the Oratour, (c) That his Mother brought forth one *Demoſthenes*, and his own labour and travail brought forth another: So may we ſay here, Generation brings a man forth in one ſort, and Education in another. A happpy birth layes a good foundation, Breeding carries on the building to perfection. And great Perſonages having the advantage uſually of others in their education do attain thereby to a far more noble and generous diſpoſition.

(c) *Alterum Demoſthenem mater, alterum induſtria enixa eſt.* Val. Max. lib. 8.

3. This happens by reaſon of good examples which they have about or nearer their eyes then others. The Trophies of *Miltiades* would not ſuffer *Themiſtocles* to ſleep. *Alexander* the great was greatly animated by the geſts of *Achilles*. *Cæſars* ſpirit was ſtirred up by *Alexanders* acts, and he grieved that he had done nothing at that age wherein the world was conquered by him. And if forraign examples have wrought ſo much, how much more may we imagine,

gine, (d) The domeſtick examples of Parents, kindred, alliance will excite us; whom naturally we love and deſire to be like, and to whom we are as loath to be a ſhame our ſelves, as we are unwilling others ſhould caſt ſhame upon them. (e) The *Romans* did wiſely who would by no means ſuffer thoſe that bought the houſes of Noble perſonages to remove or take down their Images. They knew the ſtanding of them would be a great ſpur, a huge incitement to vertuous atchievemẽts. The very houſes otherwiſe would upbraid the weak owners for entring upon other mens honours, and doing nothing worthy of honour themſelves. And does not the ſame conſideration, think we, work as well, if not much more upon noble iſſues to keep up the honour of their own houſes, as it did upon ſtrangers, that they might not ſeem unworthy to lodge in thoſe that they purchaſed from others? Yes ſurely. And

(d) *Diſce puer virtutem ex me verumq; laborem*
Fortunam ex aliis. —— (rem
Virgil. Æneid. 11.
(orum
Sis memor & te animo repetentem exempla tuorum
Et Pater Æneas, & avunculus excitet Hector.
Ibid.

—*Nec externo monitore petendus*
Virtutis tibi pulcher amor, cognata miniſtrat
Laus animo. ——
Stat. Syl. lib. 5.

Ὥσπερ ἐν ταῖς πόλεσι ἐνιοχύει τὰ νομιζόμενα καὶ τὰ ἤδη, ὅτω καὶ ἐν οἰκίαις οἱ παιδικοὶ λόγοι καὶ τὰ ἤθη καὶ μᾶλλον διὰ τὸ συγγένειαν καὶ τὸ ὁμογενὲς. σφυπάρχουσι γὰρ σύγγονοι καὶ ὁμοιοπαθεῖς τῇ φύσει. Arist. Ethic. lib. 10.

(e) Erat hæc ſtimulatio ingens, exprobrantibus tectis cotidiè, imbecillem dominum intrare alienum triumphum. Plin. natur. hiſt. lib. 35. cap. 2.

were it not for this, (f) wise Governours would not suffer the dignities and titles conferred on the Ancestors, to passe and descend at a venture by succession upon their children, but that by this means they would bind them by a kind of necessity not to degenerate from the vertue of their Ancestours.

(f) *Nihil aliud video in Nobilitate appetendum, nisi quòd nobiles quadam necessitate constringuntur ne ab Antiquorum probitate degenerent.* Hieron.

4. Lastly, This happens surely not without some Divine influence from above. (g) Pearls are not engendred in the Sea without a flash of Lightning. And these more pretious Pearls of the earth are not begotten certainly without some Divine flash or influence from heaven. The Heathen had their Heroes whom they reckoned betwixt gods and men. And we know (g) no Divines but are willing to allow Heroick motions, by which those whom we may rightly term Worthies, were guided in their actions. And what we allow them in their lives, may not without reason be granted in their births also. True it is, the workings of *God* are free, and not tyed to persons or families; but yet, as the Spirit of

(f) Θρέμμα μὲν γάρ τοι τὸ ἐρυθρὸν θαλάττης καὶ ἔστιν ὅτε καὶ πλείους αὐτὸ, περιπολοῦσι ὅταν ταῖς κόγχαις ἀνεωγυίαις ὁπλὰ μέλωσιν αἱ ἀστραπαί. Ælian. de margarit. lib. 10. de animal. cap. 13. Legatur. Am. Marcel. lib. 23.

(g) *Deus excitat peculiares Heroicos motus & impetus, in quibusdam etiam non venatis.* Chemnit. exam. de oper. Infid.

of God which is tyed to no ſort of men, was moſt commonly poured out upon ſuch as in Scripture are called the Sons, *i. e.* the Diſciples of the Prophets, who were trained up in the Schools of the Prophets, and by the ſtudy of the Law, were fitted and diſpoſed for the receiving of the Spirit (what (h) elſe is the meaning of that proverb? *Is Saul alſo among the Prophets?* but that (though it ſometimes fell out otherwiſe (i) as in the caſe of *Amos*, who was no Prophet, nor Son of a Prophet, but an Herdſman, and gatherer of Sycamore fruits) it was unuſual, that perſons never applying themſelves to ſuch courſes, ſhould be ſo ſuddenly and ſtrangely inveſted with the Spirit of Propheſie?) So I make no doubt nor queſtion at all, but that the Divine grace and bleſſing, though not tyed to any, doth moſt uſually fall in ſome ſpecial manner upon thoſe Families whoſe Anceſtors have done worthily, and who ſet themſelves after the example of their Anceſtors to do worthily in the places where they live. And when all theſe, Birth and Breeding, ſpecial examples below, and ſpecial bleſſings from above, do concur, when Heaven and Earth do conſent and conſpire together as it were in one for their good, they muſt needs excell in matter of abilities, and have a preheminence above others in reſpect of noble qualities.

(h) 1 Sam. 10. 11.

(i) Amos 7. 14.

Now this may let us see, first, How justly Noblemen and Gentlemen are in all places prized, preferred, honoured above others. Such are better born and better bred then others; and so when Honour is cast upon them, a lustre is cast upon Honour. Honour it self being in a sort ennobled, when Noble persons are honoured. Whereas on the contrary, the advancement of men of mean birth and condition, is a debasement of the Dignity to which they are advanced. And (k) look as unskilful mechanicks who set little statues upon great bases or Pedistals do shew the smalness and contemptibleness of their statues so much the more: so those that raise men of sordid condition to high places of Honour and Dignity do lay open their inabilities, and discredit them the more, tottering and shaking this way and that way through their Instability. (l) The *Shechemites* raised up *Abimelech*, the son of a maid-servant to be King over themselves: but, as *Jothan* told them, *They carryed themselves therein ingratefully*; so the event shewed them, that they dealt therein but impolitickly. (m) When a Servant raigneth, the earth is disquieted: neither will it be at rest

(k) Ὥσπερ οἱ φαῦλοι τεχνῖται βάσεις μεγαλωτέρας ὑφιστάντες ἀναδήμασιν, ἐλέγχουσι αὐτῶν τὴν μικρότητα· οὕτω καὶ ἡ τύχη ὅταν μικρὸν ἄνδρα ἐξάρῃ πράγμασιν ἔγκυσιν ὄγκον τινὰ καὶ φαντασίαν, ὑπονοίνυσι μᾶλλον καὶ καταγελᾶται σφαλλόμενον καὶ σκαζόμενον ὑπὸ κενότητος. Plutarch. de Alexand. fort. lib. 2.

(l) Judg. 9. 6.

(m) Prov. 30. 21, 22.

reſt till it hath vomited him up, as the ſtomach the meat that offends it. Then Kingdoms and Common-weals are peaceable and proſperous, when Places and Perſons of Honour are ſorted and ſuited to each other. True it is, the Nobility and Gentry have alwayes had many mouths opened againſt them: but they alwayes (n) won upon the affections, and found favour with good men, both in love to their Anceſtry, and in hopes to have from them a like generous Progeny. (o) *Herod* being an *Idumæan* burnt all the *Jews* Genealogies, envying them that antiquity whereof himſelf could not glory: ſo many being baſely born themſelves, would root out the Nobility and Gentry; and, like the Fox that had loſt his tail himſelf, would have the entailment of Honour cut off from their Poſterity. The Peaſant ordinarily boaſts, how ſerviceable and uſeful he is to the Common-wealth, and complains as they in the parable, that Gentlemen are not only made equal, but ſet up far above them who bear the burden and heat of

(n) *Nobilitas blanda conciliatricula—. Omnes boni ſemper Nobilitati favemus, & quia utile eſt reip. nobiles homines eſſe dignos majoribus ſuis, & quia valet apud nos clarorum hominum & benè de repub. meritorum memoria etiam mortuorum.* Cicer. pro Sext.

(o) *Herodes cui Iſraelitarum genus nihil conferebat, conſcientia ignobilitatis impulſus, generum eorum deſcriptiones exuſſit: hoc ſe pacto nobilem futurum ratus, ſi nec alius quiſquam publicis commentariis ad ullius genus ſuum ad patriarchas, & proſelytos, & advenas Iſraeli olim immixtos, referre poſſit.* Euſeb. lib. 1. cap. 8.

the day. But (p) Who knows not that gold and ſilver are deſervedly preferred before Iron and Braſſe which yet are more for uſe and ſervice then they? (q) The rich man cries up riches above all. And truly where a free, noble, generous and rich minde goes along with rich means, no man can reaſonably envy any honour; and ſuch might be infinitely ſerviceable to Church and Kingdom: but when rich men would have themſelves, as *Nebuchadnezzars* golden Image adored only for their riches, and would have Nobility, Gentry, Miniſtry, fall down and worſhip and bow before them, and yet have no more heart or ſpirit to do themſelves or countrey good, then dead Images; thoſe we think deſerve as juſtly to be caſt down as Images, and they that deal ſo with them, to be called as deſervedly Great, as (r) he amongſt the *Romans* for caſting out the rich ſlaves that had crept in ſometimes into the Senat. Others would have virtue only honoured in the Parent,

(p) *Æſtimandum eſt inde discrimine tanta dignitas auro & argento; cum ex conſanguineis quantum ad genus, & potioribus quantum ad intenſibilitatem, materiis præferantur.* Tert. de habit. mul.

(q) *Qui ſolus exſtruere divitias curant, nihil voluit intra homines melius credi quàm quod ipſi habent. Factantur igitur quacunq; ratione poſſunt literarum amatores, ut videantur illi quoq; infra pecuniam poſiti.* Petron. *Quidam omnia præ divitiis humana ſpernunt, neq; honori magno locum, neq; virtuti putant eſſe, niſi ubi effuſè affluant opes.* Liv. lib. 3.

(r) Δύο Μαξίμους (ὅσῳ δὲ μείζους) ἀπηγόρευσεν ὁ δῆμος, ἀλλήλοιν μὲν ἀπὸ πολλάξαι φασιάζουσιν αὐτῷ τῷ σύγκλητον· Φάσιον δ' Ῥοῦλλον ὅτι πλείστας πνας ἐξαπολυθέντων γεγυότας καὶ καταλειμένης εἰς τὴν σύγκλητον ἐξέβαλε. Plutarch. in Vit. Pomp.

rent, and no honour at all derived to the Children, till it appear they tread in their Parents steps, and discover that they are not only, εὐγενεῖς but εὐφυεῖς, well born but well natured, fit for service, fit for action. And, that they would have (s) a passage open for all by virtue to honour, we dislike not. (t) We commend not the custom of the *Egyptians* and *Spartans*, with whom Cooks sons must of necessity be Cooks, Cryers sons Cryers, and Trumpeters sons Trumpeters. Nor do we approve the practise of (u) *Clisthenes*, who called the men of his own Tribe Ἀρχέλαους, that is, *Rulers of the people*; but nicknamed other Tribes by the name of ὑάδας, *Swineheards*, ὀνείας, *Asse-keepers*, χοιρεάδας, *Hoggards*, and the like. (x) Nor do we like the conceit of those of *Calecut*, with whom no tract of time, no favour of Prince, no wealth, no office, no virtue, can give one that is not so born, the name of a Gentleman. But that honour should not descend from Father to Son, hath we conceive many inconveniences. This crosseth the common custom of most Countries, which usually preserve their Genealogies, and keep up the splendour of ancient Families: and makes way

(s) *Dum nullum fastiditur genus in quo eniteret virtus, crevit imperium Romanum.* Liv. lib. 4.

(t) Συμφέρονται καὶ τάδε Αἰγυπτίοισι Λακεδαιμονίοισι· οἱ κήρυκας αὐτέων, αὐλητὰς καὶ μάγειρους ἐκ πατρὸς παῖδας τὰς παρεούσας τέχνας, καὶ αὐλητὴς τε αὐλητέω γίνεται καὶ μάγειρος μαγείρου, καὶ κήρυξ κήρυκος· ἢ καὶ λαμπρότερον ὀνομάζωσι φωνὴν ἐπιτεθέωσι ἄλλοι σφέας παραγινόμενοι ἀλλὰ καὶ τὰ πάτρια ἐξιτηλώσι. Herod. lib. 6.

(u) Id. lib. 6.

(x) Montaig. Eff. lib. 3. cap. 5.

for ſordid equality, which ſuits not but with a *Turkiſh* Tyranny, or *Helvetian* Democracy. This cutteth off the hope and expectation of a worthy progeny, together with the reverence that is owing to a Family. This miniſters occaſion to lay aſide, that which is all in all, the more careful and ſpecial manner of childrens education. This wrongs the living and the dead: The dead whoſe memory by this means doth die with him preſently; the living by depriving them of that honour which their Anceſtors purchaſed for them, perhaps with their bloud. (y) What though children do not alwayes *patrizare*, but ſometimes degenerate from the virtue of their Progenitours? The (z) tree which is barren this year may bring forth fruit the next. The ground that lies fallow or brings forth nothing but thorns and thiſtles may in after-times recompence its former barrenneſſe with exceeding fertility. And the ſtock of that family which now ſeems withered and dead, may ſprout forth again and raiſe up it ſelf, and the land where it is planted, to ſingular glory. Though the heart

(y) Ἔχνσι δὲ πραγμὸν αἱ φύσεις βεβᾶσ· ἤδη γὰρ εἶδον ἀνδρὸς χρηταίου παῖδας τὸ μηδὲν ὄντα· χρηστά τε ἐκ κακῶν τέκνα, λιμόν τε ἐν ἀνδρὸς πλουσίου φερώνυμα· γνώμῃ τε μεγάλῃ ἐν πίνυπι σώματι. Eurip. Elect.

(z) Ἀρχαῖαι ἀρεταὶ ἀμπέφυντι ἀλλαπόμβαις ἥβαις ἀνδρῶν δένδρεον· ἐν χερσῶν δ' ὕδωρ ὧν μάλιστα καρπὸν ἔδωκαν ἀρούραις, κένδρεά τε ἓκ ἐθέλει πάσσις ἐπὶν ἀεθλοδόκοις ἀνθεῖν· ἐνοδὲς φέρειν πλέτω ἔστιν ἀλλ' ἐν ἀμείνονι γᾷ θνητὸν ἕπω δένδρεον ἄγει μοῖραν. Pindar. Nem. Od. 11.

heart of *Davids* children were not perfect with God as *Davids* was; yet for *Davids ſake did the Lord his God give him a* (a) *Lamp in Jeruſalem, to ſet up his Son after him, and to eſtabliſh Jeruſalem.* The ſingle ſervice of one man may deſerve to be kept in perpetual memory, and to be honoured for ever to all poſterity. As that of our Great *Albemarle*, to whom (though he did but his duty) yet, we conceive, the Kingdom will be ever endebted. (a) 1 King. 15. 4.

2. This ſhould be an admonition to men of good birth, of Noble diſcent that they diſhonour not their honorable Original: we remember the ſaying of (b) *Æſop* to *Solon*, That mens diſcourſe with great perſonages ſhould be very ſhort or very ſweet. And we would very unwillingly offend that ranck of men who alwayes befriended, never offended us; but we judge the (c) wiſe mans reply to favour, though not ſo much of policy, yet more of honeſty, That our diſcourſe with great men ſhould be ſhort or very ſoveraign; very brief, or ſuch as ſhould dictate the beſt things unto them. It is one thing to be a Miniſter, and another thing to be a Courtier; one thing to be a lover and honourer, another thing to be a flatterer and corrupter of Nobility and Gentry. We cannot but teſtifie what hath been obſerved, and what every man cannot but

(b) (c) Ὦ Σόλων, τοῖς βασιλεῦσι δεῖ ὡς ἥκιστα ἢ ὡς ἥδιστα ὁμιλεῖν, *Æſop* to *Solon*: he replies, Μὰ Δι', ἀλλ' ὡς βέλτιστα ἢ ὡς ἄριστα. *Plut.* in *Solon.*

not but testifie to have too much Truth in it.

First, that men of great birth do seldom make any addition to those Honours which they have from their Parents by succession, but contenting themselves with the purchase of their Ancestours, do live and spend as Prodigals upon their reputation.

Secondly, that coming with ease to Place and Authority, and being corrupted and drawn aside by flattery, they break out many times into all kinde of Luxury; their very goodness of their nature being a great promoter and advancer of their wickedness. For (c) as it is noted by Modern writers of *Italy*, and long since by ancient Historians of *Athens*, *That no where better hony, nor more killing hemlock; no where men of better nor worse dispositions.* So it is true, and delivered also by *Plato* the Divine Philosopher, (d) *That great natures bring forth great vices, as well as great virtues: even as the richest soil brings forth, not being well dressed, the rankest weeds.* And therefore it concerns them that are well-born to look carefully that they disgrace not a Noble birth

(c) *Non alibi sanctiorum virtutum exempla piorúmve facinorum; quàm in Italis animis cernas: & quod quidam de Attica dicebat, Nullibi vel atrocior cicuta est, vel suavius apes ex aptis digestisque floribus cellas implent.* Barcl. icon. animor. part. 4. cap. 6. Ἔοικεν ἀλλᾶς λέγειν τὸ τὰν πόλιν ἐκείνων φέρειν ἄνδρας ἀρετᾷ τε τὰς ἀγαθὰς ἐλέσθαι, καὶ κακίᾳ τὰς φαύλας πολλὰ τέτε καὶ ἄλλα τοῦ αὐτοῦ καὶ ἐν ἄλλοις μάλιστα καὶ κάνειον ἀκμὴν ἔχατον ἀναδῆσαι. Plut. in Dion.

(d) Καὶ κακίαι μεγάλαι ὥσπερ ἀρεταὶ αἱ μεγάλαι φύσεις ἐκφέρεσι. Plat. in Plutarch. in vit. Demetr.

birth by an ignoble life. And (d) thus whileſt they diſdain not to be ranked in the number of beſt men, they little regard to deck and adorn themſelves with the beſt manners. And to this end, as *Ulyſſes* ſometimes ſaid to *Achilles*, when by his Mothers counſel, contrary to his birth and breeding, and indeed to his own natural inclination, he found him diſguiſed, and ſpinning amongſt other Virgins, that ſo he might avoid the expedition which was then on foot to *Troy*, and his own fatal deſtiny which was foretold ſhould be at *Troy*,

(d) *Vide ne dum putes te parum optimatem eſſe, parum diligenter quid optimum ſit eligas.* Cæcil. Ciceroni Epiſt. familiar.

(e) Εὐδ' ὦ τὺ λαμπρὸν φῶς ἀποσβεννὺς γένους
Ἔριθος ἐσσὶ παῖς ἀλκήνων γεγώς.

What wilt thou put out the bright luſtre of thy kin,
Sitting with women, ſon of ſtouteſt *Greek*, to ſpin?

(e) *Plutarch* adds ἢ σοφὸς ἢ δωτορικὸς ἢ λέσχης ἢ σοφὸς ἢ ἀοιδὸς ἢ ἀμελὴς ἢ ἀπαίδευτος. πῶς γὰρ οὐκ ἐρεῖς παῖδες γεγὼς ἢ κιθαρίζεις ἢ ὀρχηστροπῖς ἢ κωμῳδεῖς ἢ τοκογλυφεῖς, ὧν δὲν μέλα σοι νῦν μηδὲ ἄξιον ἢ ἐλευθερίας. De nud. Poetis.

So give me leave to put ſome few queſtions of like nature to ſome that already do, and to young men that they may not, degenerate from their Noble nature.

1. Thou that art deſcended from Noble and learned Parents, wilt thou according to (f) *Epicurus* his counſel take ſhipping and flee with ſwifteſt ſails, and as far as poſſible

(f) *Epicurus fugere omnem diſciplinam navigatione quàm velociſſimâ jubet.* Quintil. lib. 12. παιδείαν πᾶσαν μαχαίροις φεύγετε. Idem. in Laert.

possible may be from all learning; and, rather then use a little pains and industry, quench the light, and bring in darkness and blackness of ignorance, and Barbarism into thy Family? (g) What a blot was it to the Son of *Cicero*, that it should passe into a kinde of proverb, *That the people of* Rome *could not know* Cicero's *Son by his speech, and that his sottishness should be as great as his Fathers eloquence.* Indeed it is a shame for any that bear any place or authority in a State, to be altogether ignorant of Letters. (h) What a disgrace was it to *Michael*, sirnamed *Balbus*, Emperour of *Constantinople*, and to the Empire it self, that his best skill should be, to tell which were likely to prove the best Pigs: what Asses would kick, and how to avoid them: what Asses were fit for burden, and what for saddle —— And that for matter of Learning, he should be so ignorant, that another should sooner read a book, then he write his name. (i) What a ridiculous business was it, though

(g) *Filium M. Ciceronis Pop. Romanus non agnoscebat loquentem.* Sidon. Epist. 4. lib. 7.

(h) *Prædicere porcorum vecens natorum qui præclarè adulturi essent, aut contra: posse equis calcitrantibus prope assistere, asinos calcitrantes arte quàm longissime vitare, demulsi optimè judicare qui oneribus qui sessori commodissimè servendo apti essent — Hæc eius fuerunt prima ætate studia, quibus & postremis suis se e jactavit temporibus — Adeo in literis componendis tardus erat & syllabis conficiendis ut librum alius facilius perlegerct quam ipse sui nominis elementa recenseret.* Cedren. in Zonar. annal tom. 3. (i) *Forte die quodam cum apud Ferdinandum inter Familiam controversia foret atq; altercatio, uter præstantior in bello extitisset Hector an Achilles, intervenit Johannes Ferandis quæsivitq; Quænam tanta omnium altercatio esset? Nemo enim non alterutri parti adeat. Ubi controversiam audivit. Abiit, inquit, optime Rex, ut hoc apud te quæri patiaris; & fortissimum omnium & longe præclarissimum Hectorem cum fœdo & flagitioso Achille comparari. Quâ admonitione adductus Rex edixit, Si quis domi suæ Achillem nominaret, continuò cum nunquam vererentur exploderent. Castè quidem Rex & religiosè, sed Johannes imperitè sanè & indoctè.* Val. lib. 3. hist. Ferdinand.

though the Hiſtorian excuſe it? that a queſtion being propounded, who was the better Souldier *Hector* or *Achilles*, a Prince upon the ſuggeſtion of an ignorant fellow, that *Achilles* was a flagitious Letcher and no wayes to be compared with *Hector*, ſhould make Proclamation, that if any did but name *Achilles* in his houſe, as the King had forfeited his wits, ſo he ſhould forfeit his houſe and all he had to make amends to the King. And is it not a ſhame alſo, that Gentlemen of great birth and dignity ſhould be ſo illiterate and ignorant even of the Latine tongue, that they underſtand nothing at all of it, except there be an Interpreter, (k) or Exorciſt, as ſometimes he was called, to conjure out the meaning, not al ogether unneceſſary ſometimes for the underſtanding the Devils Oracles? Nay, how can many be blamed and ſhamed enough, who ſo far caſt all knowledge behind their back, that though Interpreters do bring out unto them the Muſes naked as it were, and proſtitute them to their pleaſures: (l) as *Lot* did his Daughters to the men of *Sodome* (whether with like intention, leſt the one ſhould do worſe, and as little diſcretion in betraying the honour of the other, I will not determine) yet they will not be tempted to meddle with them. They are ſo chaſt, that they leave them untouched, unſaluted, unſeen. And hence it comes to paſſe that either they betake themſelves

(k) *Epiphanius ait exorciſtas fuiſſe interpretes linguæ in linguam, ſive in lectionibus, ſive in colloquiis.* Magdeburg. Cent. 4. cap. 7.

(l) Gen. 19. 8.

themselves wholly to worldly business, raking and scraping together all that may be got without regard of honour many times, or honesty, and gaining to themselves no other name then what *Caligula* gave (m) *T. Silanus*, and *Diogenes* to all illiterate persons, namely, that *of golden Cattle*: or else they gave themselves entirely to sports and pastimes, Hawking and Hunting, things not unlawful nor unuseful, but pursued most an end with too much expence of treasure, and time the greatest of treasures. For, (n) as *Mahomet* the *Turkish* Emperour said when he had greatly lessened the number of those that kept his Dogs and Hawks, *that there were yet enough left for a vain and foolish sport*: So some few hours at certain seasons might suffice for such game, and the rest be employed and spent in the pursuit of knowledge, a thing of infinite more use, and far more excellent name; and yet others, which is worse, having great means, do give themselves up to all manner of riot without measure (of which more by and by) and hating all discourse that savours never so little of any learning or ingeny, admit none usually but flattering parasites into their company, being like unto nothing so much as (o) those trees which grow on the top of great Præcipices, the fruit whereof is eaten by Ravens and such like Fowl, there being no accesse unto them for men to seise on them for food. (p) Now if that *Roman* were lookt upon

(m) Caligula *called* Silanus *auream pecudem.* Tacit annal. l. 13. Diogenes *a rich man and unlearned* χρύσινον χρυσόμαλλον. Diog. Laert.

(n) *Aiebat sibi sufficere centum viros qui canes & quingentos qui accipitres curent; nec se eò stultitiæ processurum, ut velit alere hominum tantam multitudinem propter rem quandam vanam & novam.* There were 7000 before imployed for that service. *Chalcocond. lib. 7.*

(o) *Diogenes* said, τὰς ἀσώτους θαλλοὺς εἶναι συκῆς ὑπὸ χειμῶνος πεφυκυίας ὧν τὸ καρπὸν μήτε ἄνθρωπος φάγεται μήτε ἀποχήσουσι, κοίτας δὲ καὶ γύπες ἐδίσι. Diog. Laert.

(p) *Ille in ea opinione erat ut putaret se scire quod quisquam in domo suâ scierit.* Senec. de Clavisio Sabin. Epist. 27.

upon as ſottiſh, who keeping Schollars ſtill about him, was of that opinion, *that whatſoever any of his houſe knew, he knew alſo*; then much more ſottiſh are they, who know nothing themſelves, nor will admit of any willingly that do. For whereas the great (q) prerogative of Letters are, that they are an ornament in proſperity, a refuge and protection in adverſity, a comfort in age, a ſolace in ſolitarineſs, a remedy for the wearisome burden of idleneſs, and a cure for croſſes, and ſometimes alſo for ſickneſs: the one did or might at leaſt, if he had been capable, enjoyed ſome ſhadow of theſe; but the other can glory only in ſenſuality, which *Sardanapalus* counted his chief felicity, whoſe manners, as his (r) Epitaph, ſuited better with a beaſt then a man.

(q) Τῶ παιδείαν ἔλεγεν ἐν μὲν τοῖς εὐτυχίαις εἶ) κόσμον ἐν δὲ τοῖς ἀτυχίαις καταφυγήν. Diog. Laert. de Ariſtot. Κάλλιστον ἀφόδευον τὴν γήρᾳ παιδεία. Id. Τῶ παιδείαν εἶπεν ὁ Διογένης τοῖς μὲν νέοις σωφρονιστήριον, τοῖς δὲ πρεσβυτέροις παρηγορίαν, τοῖς δὲ πένησι πλοῦτον, τοῖς δὲ πλουσίοις κόσμον εἶ). Diog. Laert.

Πινδάρου μαθηταῖς τὰν θύραν μὴ κλάετε. *Alexander Pindari familiæ parſit & hæc verba pro ædibus inſcribi juſſit.* Ex prolegom. Schol. in Pindar. *Literæ non dico apud bonos ſed mediocriter malos inſulavum loco ſunt.* Senec. Epiſt. 14. *Alphonſus ac Ferdinandus, Hiſpaniæ & Siciliæ reges, alter à Tito Livio, alter à Q. Curtio valetudinem amiſſam, quam à medicis non poterant, recuperarunt.* Bodin. in proœm. ad method. hiſt. *Scripſit* Gregorius in Job, *cùm crebris viſcerum doloribus torqueretur, ad leniendos cruciatus quos fracta ſtomachi virtute & continuis lentiſq; febribus ſupervenientibus patiebatur.* Sixt. Senenſi. lib. 4.

(r) *Sardanapalus incidi juſſit in buſto,*

Hæc habeo quæ edi quæq; exſaturata libido
Hauſit, at illa jacent multa & præclara relicta.
Cicer. Tuſc. quæſt. lib. 5.

2. Thou

2. Thou that art the Son of a Magnanimous Father, wilt thou bring cowardise into thine Ancestry, and discredit thine Heroick line with a base spirit as with a kind of bastardy? (s) Was it not ominous that a man should bring forth an Hare in *Xerxes* army? And was it not infamous that such (t) slugs should follow after such thunderbolts, such darkness after so great lightning in *Ninus*, *Cyrus* his, and *Scipios* family? But here many do not fall short, but far exceed both in word and deed, our antient Nobility and Gentry. The godly in Scripture are said (u) *to fear an oath*, but some Gentlemen have too great spirits to be restrained and stand in aw of any such leight matter. (x) When *Ephraim* spake, *trembling*. And if fearful Oaths give men just cause, as indeed they do, they cannot but tremble to hear some of them speak. They thunder and lighten (as (x) 'twas said of *Pericles*) and when they fall into a passion: as he by his powerful Oratory, so they by their dreadful Oaths put all into a combustion. Or (y) as *Livy* writes of young *Ceso*, that *he spake so confidently, as if he carryed the power and vertue of all Dictatures and Consulships in his own voice and strength*: so they swear so stoutly, as if all power in heaven and earth were given

(s) Ἵππος ἔτικτε λαγών. Herod. lib. 5.

(t) *Dii boni! quas tenebras ex quo fulmine nasci passi estis?* Val. de African. filio. l. 3.

(u) Eccl. 9. 2.

(x) Hos. 13. 1.

(y) Ἥρξατην ἐβρόντα, ξωνεκίκα τῶ Ἑλλάδα. Aristoph. Acarn.

(y) *Hic cum in medio patrum agmine constitisset eminens inter alios, velut omnes dictaturas consulatusq; gerens in voce ac viribus suis, unus impetus tribunitios populares q; procellas sustinebat.* Liv. l. 3.

given unto them, as if their tongues were abſolutely their own, and they had no Lord over them. It (z) is the command of our Saviour, *That we ſhould not ſwear at all; neither by heaven, becauſe it is the Throne of God; nor yet by the earth, becauſe it is his footſtool; nor by our head, becauſe we cannot make one hair black or white.* And ſo it is, they obſerve in ſome ſort his command. They ſwear not by heaven or earth now, but by God himſelf. They ſwear not by their own head; but, oh impiety! oh horror! by the head, wounds, heart and bloud of God. They ſpare themſelves, but rend and tear God in pieces with their Oaths. It were well, and much to be wiſhed, that as Gentlemen of all other are moſt curteous and civil towards men, ſo they would learn to be a little more civil towards their God. But the magnanimity of ſome is ſuch, that it makes them forget all civility. And what they are in words, the ſame we may finde ſome alſo to be in their deeds. (a) As *Cyrus* the younger wrote to the *Lacedemonians*, *That he was more Princelike then his brother, as for other things ſo for this, That he could bear away his wine much more ſtoutly*: So many now adayes do outſtrip their Anceſtors, in that they can carry away their Liquor much more gallantly. The time was when our *Engliſh* Gentlemen exerciſed themſelves with Military feats, and made themſelves

(z) Mat. 5. 34.

(a) Ὁ Κῦρος ἔλεγε Λακεδαιμονίους χρέφων, ὅτι τά τε ἄλλα τοῦ ἀδελφοῦ βασιλικώτερος εἴη καὶ φέρειν καλῶς πολὺ ἄκρατον. Pluta. Sympoſ. lib. 1.

and the nation famous by warlick exploits; but now the daily exercise of many is, Whose belly shall hold most, and whose sconce shall bear most; and he that can get the victory, glories in it as a great mastery. The time was when full feeding, if any, was our fault; and *Bacchus* was a god that was much served by the *Dutch* and *Flemmish*, and little known in our Island; but we have received the Idol long since into our heart and inmost dowels, and every day sacrifice unto it, drinking unreasonably, drinking unmeasurably, drinking (b) as if our Parents had begot us when they were drunk, drinking not only the (c) cup of necessity, strength, mirth, sleep, with might sometimes be excused; but of folly, madness, lust, fury. And indeed many, unless as (d) the Poet hath it, They drink damnably, think they shall die unrevenged, die ignominiously. And so they call for greater weapons, and (e) the battel is with confused noise, with tables and garments baptized in the blood of the grape, and with vapour, and smoak, and burning, and fuel of fire. We have read or heard of the *Danes*, that they think (and it may be some are of their opinion) *That what*

(b) Διογλοῦς μειράκιον ἐκ παιδὸς ἰδὼν καὶ παροφοῦντ', Νεανίσκ', ἔφησεν, ὁ πατήρ σε μεθύων ἔσπειρε. Plut. Mor. de pueror. Educ.

(c) *Anacharsis* made but three cups ἕνος τῶν ἄμπελον, εἶπε, βοῆς ἕνεκεν βόδυς δ' πρῶτον ὑδρὸς, δ' δεύτερον μέθης, δ' τρίτον ἀνοίας. Laert.

(d) *Nos, nisi damnosi bibimus, moriemur inulti.*
— Et calices poscunt majores.
Horat.

(e) Isa. 9. 5.

what entreth into a man defileth not, but what is vomited out: but the Muſick would ſound but harſhly in their ears, if we ſhould ſay, *They deſerve to be reſtrained*, as ſome were by (f) *Tiberius* with fidle-ſtrings, leſt not ſinning in filling they ſhould ſin in emptying themſelves. We delight not in cruelty, but a reſtraint ſurely is neceſſary, and divers have in ſeveral (g) ages thought of, and applyed ſeveral remedies. And it is time in this age to think of ſomething; not only Learning, but Manhood alſo, being drowned under this Deluge, and nothing of it appearing in many Gentlemen, except it be that riſing from their benches like (h) Gyants (at leaſt in their own conceits) refreſht with wine, they ſend out a chartel of defiance for the maintenance of the truth, which they never belyed; or that they enter the field and fight, as (i) the champions of

(f) *Excogitaverat inter genera cruciatus, etiam ut largâ meri potione per fallaciam oneratos repente veretris deligatis fiduciarum ſimul urinæque tormento diſtenderet.* Sueton de Tiber. in vit.

(g) Not above three cups allowed *in ſympoſiis*. *Ter bibe* —— Auſon. *Excuſare cæpit morem quod amica ſe non dimiſiſſet tribus niſi potionibus ex mere ſiccatis*—Synod. *Nanetenſ.* defined the ſame number. *Democritus* wrote a book, that four cups were not to be drunken. Some would have Magiſtrates look that none drink too much. *Plato* cals them *μήμονας*. The ſame alſo called *ὀφθαλμοὺς quod toti Argei & oculei eſſent in convivarum compotationes*. They were called likewiſe *moduperatores*. Legat. Commentator in Sedon. Apollin. *qui nunc non eſt in manibus. Legi etiam alicubi de Edgaro quod clavos argenteos vel aureos vaſis affigi juſſit ut dum metam ſuam quiſq; cognoſceret non plus ſubſerviente verecundia vel ipſe appeteret vel alium appetere cogeret.* (h) Pſal. 78. 65.

(i) Τρῶες μὲν κὴ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
Δῆριν ἀλλήλοις εἴσχε πορεῖδε·
Κρῆτες τ' ἐμάχοντο κὴ Αἰτωλοὶ μωνυχάρμαι
Ἀμφὶ σοὶ κεφαλῇ θεῖξί τε χειρὶ δίαις.
Nazian. Car.

old ἀμφὶ σὺ κεφαλῇ for ſome Lady, which was never by themſelves nor muſt by others be abuſed. An argument not of manhood but of madneſs, not of courage but of outrage, not of magnanimity but (to ſpeak the lighteſt of it) of youthful bravery and vanity. Wiſemen abhor ſuch actions and reject ſuch motions, and the ſuppoſed (k) blind Poet ſaw clearly this, that it did not ſtand with the valour and dignity of his *Achilles* to fight for (though then inſtead of wife) a captive Lady. And therefore as he brings in *Agamemnon* in great choler threatning to bereave him of his *Briſeis*; ſo he brings him in, with much diſcretion replying:

(k) *Homerum ſiquis cæcum genitum putet, omnibus ſenſibus orbus eſt.* Paterc.

(l) Homer. Iliad. 1.

(l) Χερσὶ μὴ ὕπτε ἔγωγε μαχήσεσθαι ἕνεκα κούρης,
Οὔτε σοὶ οὔτέ τῳ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
Τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ
Τῶν οὐκ ἂν τι φέρῃς ἀνελὼν ἀέκοντος ἐμεῖο.
Εἰδ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.

Forth' Damſel! with thee, or other, I will not fight,
Her you gave: Her again to you I do behight.
But touch ought elſe of mine which in my ſhip doth lie,
His bleud ſpins out about my Speer. Let who dare trie.

We

We know no other Lady any Gentleman hath to fight for, but ſhe that begat him and nouriſht him, and which ought to be deerly tendred by him, his own native Countrey; but many have been found in all ages and Nations that have raviſht and much abuſed, and made ſuch deep wounds and gaſhes in her face, that not only ſtrangers but her own children could ſcarſely know her. Few that have with true courage and magnanimity maintained her honour and dignity.

3. Thou that giveſt thy ſelf out as deſcended of free and noble Parentage, wilt thou diſhonour it by wretched Covetouſneſs? Was Hoſpitality all thy fore-fathers glory, and doſt thou only pleaſ thy ſelf with ſordid Parſimony? Did they keep open houſe for all commers, and doeſt thou ſtill ſhut up thy doors, leſt others ſhould come and eat up thy commons? Did their liberal hearts deviſe (m) liberal things, and doeſt thou practiſe thy ſelf, and teach alſo thy children all (n) ſordid arts? So it is that Hoſpitality is well nigh loſt, and almoſt wholly buryed in the duſt. The *Roman* Cenſors being wont to take the manners and affairs of their Citizens into cognizance, ſent ſometimes (as we have ſomewhere read) their meſſenger to the good men of the City to make their appearance. The meſſenger goes to the

(m) Iſa. 32. 8.

(n) *--cogit minimas ediſcere ſordes.* Juvenal. de avar. Satyr. 14.

Tombes and Sepulchres of the dead, calling all of Repute by their names, and charging them to appear before the Censors in their proper persons; and being demanded the reason, he replyed, That time had worn out the good men of the City, and therefore none being to be found amongst the living, he was forced to seek them among the dead. And surely, if we will find out the good House-keepers indeed, we must go seek them in the Grave. The earth, the earth, covetousness and worldlimindedness have long since devoured them. The soul of Hospitality is every where almost turned into the body of bravery. Instead of feeding the bellies of the poor, men cloathe their own proud backs; and whereas the(o)loyns of the poor were wont to speak thanks and blessing to the rich, now the loyns of the rich speak hunger and thirst to the poor. God hath set up the rich ones of the earth to be gods as it were unto the poor to do good unto them, and to distribute to their necessities; but the graces and favours which are received, do not countervail sometimes the Sacrifices and Peace-offerings that must be given to these Deities. When any petitions are put up to them, they stand as (p)the Images of the Heathen-gods with the palms of their hands upwards and open, not as willing

(o) Job 31. 20.

(p) Ὅταν εὐχόμεθα διδόναι τ' ἀγαθά·
Ἕστηκαν ἀμείνονται ἢ χεῖρ' ἰσταῖαν
Οὐκ ὡς τι δώσουσ' ἀλλ' ὅπως τι λήψεται.
Aristoph. de imagin. deorum. in concion.

willing to give but as ready to receive; and if any bounty fall from them on solemn times and seasons, it is but as moisture that fals from the Heavens, which the Sun first drew up from the earth.

Neither is Hospitality only lost, but those other Vertues also which we spake of, as proper to Nobles and Gentlemen. In stead of Humility, behold Pride; some scarse daining a word or look to others, and yet as much offended as (q) *Haman* with *Mordecai* for the omission of a knee to them, and ready to fall foul upon a man for lack of some few cringes and congies, as (they say) evill spirits are on them that conjure them up, if the least line or figure be omitted in their magick ceremonies. In stead of Mercy, behold Cruelty; the condition of divers being like those *Surrentine* Wines which some commended, but *Tiberius* called, (r) *Generosum acetum*, Generous Vinegar, savouring rather of the Crab, then of the Grape or any such like generous stock. But who are these? (s) The true Vine cannot lose her pleasantness wherewith she cheereth God and Man. These grosse failings are seldom in the true, but in those that pretend to, and are climbing up to the Gentry. And

(q) Esther 3. 5.

(r) Tiberius Cæsar *dicebat consensisse medicos ut Nobilitatem Surrentino darent; alioquin esse generosum acetum.* Ca. Cæsar *qui successit illi, nobilem vappam vocabat.* Plin. lib. 14. cap. 6. Nat. Hist.

(s) Judg. 9. 13.

such may know, that they take not the right course to hit the mark which they aim at. For, what was said of (t) one, is true of all these vertues, Hospitality, Humility, Curtesie, Mercy, are each of them a most Courtlike quality; and the contrary savours strongly, and suits best with the Countrey. Let us make but one demand more and we have done.

(t) *Dare, curialissimum est; auferre autem quod ei, quod contrarium est, rusticissimum.* Alan. in Perald.

4. Thou that art descended of Noble Parents, such as were great Patrons of Learning, great advancers of Piety; Wilt thou by putting down Learning and debasing the Ministery pull down Religion, and bring an everlasting blot upon thy Family? What; Is not Learning worth the countenancing? One that knew the worth of it will tell thee, (u) That common people should esteem of it as silver, and Nobles as of gold, and Princes as of pretious Pearls: And they have been thought happy, (x) to whose share by the gift of God it hath fallen, To do things worthy to be written, or to write things worthy to be read. But these were Schollars, and pleaded their own cause. True! but we have as much also from Noble Personages. (y) *Alexander* the great, if it were put to his choice, said, *He would rather be great*

(u) *Plebeis argenti, Nobilibus auri, Principibus gemmarum loco, literas esse debere dixit.* Pius 2. in Plut.

(x) *Equidem beatos puto quibus deorum munere datum est, Aut facere scribenda aut scribere legenda.* Plin. ad Tacit.

(y) *Ego doctrina auteire mallem quàm copiis & opulentiis.* Agel. lib. 20. cap. 4.

great for Learning, then for Wealth or War. (z) *Numerianus* profeſſed, *That he had rather have a Statue erected for him as an Orator then an Emperor.* And (a) *Sigiſmund* of late years preferred Schollars before others, as being in his judgement better then others, ſaying, that, *He could create Noble men, but God only Learned men.* Or do you think that Religion and Learning will ſtand alone without any helps and encouragements? So thought *Juſtinian* an Emperour (b) who digeſted much Law into books, but little Learning into his brain. And therefore taking away (c) ſalaries from profeſſors, he fell to building of Temples; but while Temples went every where up, which made, he thought much for his glory, Learning went down, and Barbariſm and Ruſticity overrun the Empire, to his no ſmall infamy. Or, do you think that true love to Learning and Religion can ſtand with the contempt of the profeſſors

(z) *Hujus oratio fertur, ad Senatum miſſa, tantum habuiſſe eloquentiæ ut illi ſtatua non quaſi Cæſari ſed quaſi Rhetori deceræretur.* Vopiſc.

(a) *Sigiſmundus interrogatus à principibus qui literas oderant, Cur homines obſcuro genere natos ob literarum commendationem tanti faceret, reſpondit; Se jure illos colere qui cæteris ſingulari dono divino antecellerent: Illos à Deo ſolo poſſe creari; verum in ſua poteſtate eſſe ut titulis & prædiis nobiles faciat quoſcunq; & quandocunq; velit.* Bucholcer.

(b) *Fere 2000 libros in 50 titulatim digeſſit operâ Treboniani, Theophili, & Dorothei: & uberrimam legum materiam breviſſimâ epitome, quæ Inſtitutionum titulo inſcribitur, contraxit: & ipſe tamen, ἀναλφάβητος, omnium literarum expers.* Magdeburg. Cent. 6. cap. 3.

(c) *Ad templorum ædificationem cum infinitis egeret pecuniis, ſtipendia liberalium artium Magiſtris olim conſtituta in omnibus urbibus ſuſtulit, quas vacantibus literarum ludis ruſticitas invaſit.* Zonor. in vit. annal. tom. 3.

(d) Ὀυ ἀναγῶ τὲς τοιύτυς, ὅτινες τὴν αὐτὴν ἀμίδα ἢ ὀτροχόην ἔχυσι. Ælian. hist. lib. 13.

feſſors of the one, and Miniſters of the other. It was (d) feelingly and fully ſpoken by *Themiſtocles* as ſuffering in that nature, *I cannot commend thoſe that have the ſame cup to drink and to piſſe in.* Can we drink and piſſe, piſſe and drink in the ſame cups? Can we priſe and deſpiſe, uſe and abuſe the ſame perſons? So ſome have done, but not (e) ſutably to their Religion, nor agreeably to their profeſſion. The *Greeks* honoured their gods with obſcene and filthy Stage-playes, and reckoning them as a great piece of their Religion, they had their Stage-plaies alſo in great veneration; but the *Romans* (which was ſtrange) honoured their Gods with the ſame Playes, but gave no honour at all to the Players; making uſe of their Art, but rejecting the Artificers as Infamous. And if St. *Auſtin* did thereupon wittily reaſon thus:

(e) *Græci Scenicos actores non parvo civitatis ſuæ honore dignos exiſtimaverunt.* Aug. De Civit Dei, lib. 2. cap. 10. *Romani cum artem ludicram ſcenamq; totam probro ducerent, genus id hominum non modo honore civium reliquorum carere, ſed etiam tribu moveri notatione cenſoriâ voluerunt,* cap. 13. *Quomodo autem abjicitur ſcenicus per quem colitur Deus? Et theatricæ illius turpitudinis qua fronte notatur actor, ſi adoratur exactor?* —— *In hac diſputatione hujuſmodi ratiocinatio ſummam quæſtionis abſolvit. Proponunt Græci, Si dii tales colendi ſunt, profectò etiam tales honorandi ſunt: Aſſumunt Romani, Sed nullo modo tales homines honorandi ſunt: concludunt Chriſtiani, Nullo igitur modo dii tales colendi ſunt.* Ibid.

The *Greeks* lay down this propoſition, *If ſuch Gods be to be honoured, then ſuch perſons ought to be honoured.*

The

The *Romans* come in with the aſſumption,

But ſuch perſons are no wayes to be honoured.

The *Chriſtians* make the concluſion,

Such Gods therefore are by no means to be honoured.

Then we may argue as truly:

The *Chriſtian* propoſes,

If Religion ought to be regarded and maintained, then due regard and maintenance ought to be given to the Miniſters thereof.

The *Sectary* aſſumes,

Neither maintenance nor regard ought to be given to Miniſters.

The *Atheiſt* concludes,

Therefore Religion is neither to be maintained nor regarded.

But the Nobility and Gentry of the Land have hitherto in the worſt times forbid the concluſion, by making another kinde of aſſumption; and we are confident, while any true bloud runs in their veins, neither due regard nor due maintenance ſhall be withdrawn from the Miniſtery. And indeed whatſoever phanſies may run in ſome mens heads, yet aſſuredly nothing can be carried on in Church or State, with good command, till Magiſtrate and Miniſter go together hand in hand. The *Hydras* head of ſin will never be deſtroyed, except

except the one cut it off as (f) *Hercules*, and the other as *Iolaus* commit it to the fire; neither will they ever get the mastery over their enemies, except as the (g) two Sons of *Actor* in *Homer* guide the chariot, the one holding the reins, the other the whip:

(f) Ὑδρας ὁ μὲν ἐξέτεμε τὰς κεφαλάς, ὁ δὲ ἐπύρωσεν. Nazian. Epist. 127.

(g) Hom. Iliad. 23.

Οἱ γὰρ ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν
Ἔμπεδον ἡνιόχευ', ὅτε οἱ μάστιγα πάλλοι.

These were twins: the one held the reynes still in his hand,
The reynes still in his hand, th' other did with whip command.

So they both of them guide the Chariot of the Church with joynt-authority, and contribute both their power to each other for the gaining of the victory. And truly as the Piety of our ancient Nobles took up the Clergy into the same Chariot with them, not only as (h) *Jehu* did *Jonadab* to see, but also to guide and regulate their zeal, and to act with them in the Supreme Authority: so it will not be an act unworthy their successors to raise them again (being unexpectedly raised themselves) to that dignity from whence they were cast down of late, and that in respect of outward distempers, not without some Iniquity. A difficult work we confess to bring about, but seeing God hath brought home again

(h) 2 Kin. 10. 15, 16.

our

our Royall Soveraign (i) παρ' ὄρκον contrary to the oath of his enemies, and παρ' ἐλπίδα beyond the hope of his friends, we know not but he may raiſe up alſo the Sacred Order παρὰ τὸ νενομισμένον contrary to the Sanction which hath paſſed againſt them. This would not be diſhonourable for the Nation, and (*quicqnid aves contrà minores ἀμφιπτυβίζωσι*) not unlawful in religion. The caſe may in ſuch ſort be ſtated and determined, as it hath been long ſince by no unlearned (k) or Religious Perſon. Envy cryes, *Tolle, tolle*, Take, take, all from the Clergy that is called Temporal. (l) *No man that warreth entangleth himſelf with the affaires of this life, that he may pleaſe him who hath choſen him to be a ſouldier.* Flattery cries, *Oh quanta ſublimitas Eccleſiaſticæ dignitatis*; Oh how great is the ſublimity of Eccleſiaſtical dignity! (m) To Chriſt, *all power is given in heaven and earth*, and none can have any power, but what they receive from his Vicars here beneath. But diſcretion looks to the original of things, diſtinguiſhes betwixt dues and favours, conſiders the differences of times, and circumſtances of things, and findes that that may be given, taken, and managed by them now, to the great advantage which could neither be given, nor taken, nor managed by the Apoſtles without the prejudice

(i) Πλαγεὶς ὀπίσω δι' ὠκαμὸς χ' τὰν παρ' ὄρκον χ' παρ' ἐλπίδα κέφαν κτίσιν. Pindar. Olymp. od. 13.

(k) Gerſon — *Legatur hujus diſputationis epitome in* Nauclero. Vol. 2. Gener. 37.

(l) 2 Tim. 2. 4.

(m) Mat. 28. 18.

judice of Christianity. Howsoever therefore some may be as good friends to the Clergy, as (n) the *Thebans* to the *Athenians*, who would have had them wholly rooted out by the *Lacedemonians*, yet nobler spirits, like (o) the *Phocians* will intercede for them, as they for the *Athenians*, who lookt on *Greece* as wanting an eye, if *Athens* should be wanting. This is certain, whosoever considers the benefits that are derived unto them by the Clergy, cannot but say as (p) He that was in his age as great a Politician as any, *God blesse them by whom God blesseth us*, and will not be unwilling to raise them on earth by whom God raises them to heaven. *Nor can any envy them a seat with them here, who shall be willing to see the Apostles of Christ sitting with him on twelve* (q) *thrones, and judging the twelve tribes of Israel hereafter.*

(n) (o) *Varii variè hanc rem tradunt. Cum multi delendum Athenienſium nomen, urbemq́ incendio conſumendam, cenſerent, negarunt ſe Spartani ex duobus Græciæ oculis, alterum eruturos.* Juſtin. hiſt. lib. 5.

Ἔνιοι φασὶ θαυμάζεσθαι ἀληθῶς ὑπ' ἀνδρὸς τοιούτου ἐμοὶ μὲν ἐν τοῖς συμμάχοις· ὅτε γὰρ ἡ Θηβαίων Ἐπαμινώνδου ἐξενίκησε δύναμις, τὸ μὲν ἄστυ κατασκάψας· τὴν δὲ χώραν ἀνεῖναι μηδὲν ὅσιον· οὐ τὰ μέντοι σωμασίας ἡγεμόνος παρὰ πόνον καὶ τὸν φωκικὸν ἅσαντος ἐν τῷ Ἐυριπίδῃ Ἠλέκτρας τὴν παροδὸν τῆς ἡ ἀρχὴ, Ἀγαμέμνονος ἃ κάρα ἦλυθον Ἠλέκτρα ποτ' ἐσὰν ἀγρότειραν αὐλάν, πάντας ὅπλα δῦναι καὶ φανῆναι ῥᾴτιον ἔργον τὴν ὅπως ἐυτλέα καὶ τοιούτους ἄνδρας φέρουσα πόλις ἀνελεῖν Plutarch. in Vit. Lyſandr. Οἱ Λακεδαιμόνιοι μαχῶ πολέμῳ καθελόντες τὰς Ἀθήνας ἔπειτα περὶ τὸ σκοπεῖν ἐβούλοντο. Τί χρὴ διαθεῖναι τὰς ἁλουσάτας καὶ οἱ μὲν συνεβάλλοντο ἀφεῖναι ἀνελεῖν τὴν πόλιν καὶ μηδέποτε ποιῆσαι τὸ τῆ πόλεως ἔδαφος· τὰς Θηβαίους φασὶ δεῖν τὴν δὲ τὴν ἧπερ· ἄνδρες δὲ βελτίονες καὶ μετεώτεροι τῆ φωκέων ταύτην τὴν ὠμὴν καὶ λίαν ἀπάνθρωπον ἠγήσαντο τὴν γνώμην· ἐξιῶσαι δὲ μὴ ἐτεροφθάλμον ἐργάσασθαι τὴν ἑλλάδα, αἰνεσόμενοι ἀλλοτόπ Σπάρτην τε καὶ τὴν Ἀθηναίων πόλιν ὀφθαλμὼ ἑλλάδος νομίζειν. Dunæus in Orat. ad Reg. Jacob. (p) *Will. Cecill* Lord *Burleigh.* (q) Matth. 19. 28.

To

To wind up this Admonition, Let ſuch as are deſcended of antient families, take heed they do not bring diſhonour upon them by the forenamed, or any ſuch like, enormities. As it is common with them to ſtand upon their Gentility, ſo let them have a ſpecial care that they be not juſtly charged with groſſe crimes in matter of morality. Is it not a ſhame and a grief, to ſee rare parts of nature either drowned with ſottiſhneſs, or overrun with vice for lack of tillage? Is it not ſtrange to think that men ſhould run ſuch races, and follow ſuch debauched courſes, that if their (r) ſervants ſhould do the like, they would beſtow on them a hundred honorable titles, and think no ſtocks or houſes of correction ſufficient to puniſh their debauchedneſs, and yet pardon all in themſelves, and paſſe it over as matter of mirth and pleaſantneſs. Is it not ridiculous to ſee men of great birth and wealth, to have little wit or worth? And that a man ſhould have never a good condition, not one good quality, and yet pleaſe himſelf with that of the Poet, (s) *Aſt ego Cecropides*, but I am a Gentleman of great antiquity. A man of mean birth (t) ὅτις

(r) *Quid facies talem ſortitus Pontice ſervum*
Nempe in Lucanos aut Thuſca ergaſtula mittas
At vos Trojugenæ vobis ignoſcitis & quæ
Turpia Cerdoni, Voleſos Brutoſq; decebunt.

Juvenal. Sat. 8.

(s) Juvenal. Sat. 8.

(t) Homer. Iliad. lib. 10. de Hectore.

ἀνὴρ

θεᾶς υἱὸς φιλῷ ὅτε θεῖο neither Son of Lord nor Lady, hath all liberal arts under his (u) Coat, Law, Divinity, feats of Chevalry, and can a hundred wayes do ſervice to his Countrey; and the other is *nil niſi Cecropides*, nothing but a Gentleman of great Antiquity. Every creature is valued according to its own inherent worth, and muſt man alone take up his credit from without himſelf, from his Noble birth? (x) The dull jade is not the better accepted, becauſe his Sire hath run many a race; nor the dog becauſe his dam hath oft won the chace. (y) If thy breath ſtink, or thou be deformed, wilt thou ſay, Thy father was ſweet or fair? Or if thou be weak and ſickly, wilt thou plead, Thy father was ſtout and debonaire? The vertues of our Anceſtors will not heal our vices; but the luſtre rather of their glory, like a bright ſhining (z) light, will the more blazon our Infamy. What do eminent

(u) *Omnis liberalitas ſtudiorum quatuor meis angulis tegitur.* Tert. de pallio.

(x) *Sed Venale pecus Corithæ: Sic poſteritas et Hirpini ſi rara jugo victoria ſedit.*
Nil ibi majorum reſpectus, gratia nulla
umbrarum ——
Juven. Sat. 8.

Οὔτε ἵππον ταχὺ ποιεῖ ἡ τῶ παῖδος ὠκεῖα, οὐδὲ δρόμου εὐπρεία, οὔτε κυνὸς ἐσκόμιον τὸ ἐκ ταχυτάτων φῶσι. Baſil. de Vit. & Virt. Conc. 1. *Non datur Nobilitati palma ſed curſui: deformior eſt victus, in quo & Nobilitas generis periclitatur.* Ambroſ. lib. de Nabath. cap. 13.

(y) Εἴ σε τις τὸ δυσειδὲς ἐλέγχοιμι ἢ τὸ δυσῶδες
Εἶπες ἂν ὡς ὁ πατὴρ ἦν καλὸς ἢ μυείπνους. Nazian.

(z) *Majorum gloria poſteris quaſi lumen eſt; neq; bona neq; mala eorum in occulto patitur.* Saluſt. in bel. Jugur.

Incipit ipſorum contra te ſtare parentum
Nobilitas, claramq; facem præferre pudendis. Juvenal, Sat. 8.

birth

birth, and eminent vices purchaſe for men, but more notorious ignominy? When the meanneſs and bad manners of others lie both hid in obſcurity. Suppoſe the Noble acts of mean progenitours do (a) prop up for a while, the defects of their Succeſſors, as Shores do rotten Edifices; yet as the one, except they be repaired, ſo the other at laſt will ſink and (b) fall to ground through their own vices. In ſhort, if men of good birth be vicious, they are but as pools which receiving good water from the ſpring-head do ſtand and putrifie; or if, not being given to much vice, yet they be not vertuous, they are at beſt but like (c) the Cedars of *Lebanon* which mount up to a great hight but never fructifie. We laugh at the *Romaniſts* who glory that they ſit in St. *Peters* chair, when God knows they dwell where (d) Satan himſelf hath his Throne: and ſtyle themſelves *the ſucceſſors of the Apoſtles*, when they have neither any affinity with the manners, (e) nor conſanguinity with the doctrine of ſuch predeceſſors. And is it not alſo ridiculous for men to take to themſelves the Honours of Noble Perſonages, and

(a) *Majorum virtus nunc vitia noſtra ſuſtentat.* Senec. conſol. ad Helvid. cap. 10.

(b) — *Miſerum eſt aliorum incumbere famæ*
Ne collapſa ruant ſubductis tecta columnis.

(c) Ἂς χέδροι τυτὸν ἔσι ἀχενῶν καρπῶν — ὁ δὲ ἄνευ ἐργασίας τὴν θ ἀγαθὴν ἢ διὰ πάντων ἢ δι' ἐυχὴν εἰαν, ἢ διὰ σώμα τ θ ἴσχυ μετεωρεζόμ ω θ χέδρ θ ὄζι, ἀχάρπω ζωῇ καὶ ἀνονήτω ἐπαλλόμ ω θ. Baſil. in cap. 2. Eſ.

(d) Rev. 2. 13.

(e) *Eccleſiæ quæ nullum ex Apoſtolis vel Apoſtolicis authorem ſuum proferunt, ut multo poſteriores; quæ denique cotidie inſtituuntur; tamen in eadem fide conſpirantes, non minus Apoſtolicæ deputantur pro conſanguinitate doctrinæ.* Tert. de præſcript. Τὸ μὲν ὁμόγνωμον καὶ ὁμόθεον, τὸ δὲ ἀντίδοξον καὶ ἀντίθεον. Naz. in laud. Athan.

allow to themſelves ſuch vices as are not ſufferable in ignoble perſons? Either glory not of the Nobility of thy birth, or grace it with the goodneſs of thy life. (f) This is the credit of Nobility and Gentry indeed to let the world ſee cleerly that they inherit not only the Honours, but the Vertues of their Anceſtors.

(f) Παιδὸς κλέος τὸ δὲ κάλλιστον, ὅστις ἐκ πατρὸς χρηστοῦ γεγὼς εἰς ταυτὸν ἥλθε τοῖς τεκοῦσι τὸς ἔπους. Eurip. Hel.

3. Foraſmuch as they that are well deſcended, are better mannered, better conditioned; men ſhould learn to match themſelves into a good houſe, a good kindred. (g) In other things of nothing ſo great concernment, we are wiſely enough and carefully provident. That we may have a good ſtock of cattel, we will look to the breed. For the ſowing of our ground, we pick the choyſeſt ſeed. And ſhall we think in the procreation of our children, that it matters not what the original be, *Scythian* or *Barbarian*, *bond* or *free*.* The vertue and goodneſs of the ſeed diſcovers it ſelf both in man and beaſt. A generous ſeed, a generous brood. And look as it was ſaid of *Cato*, (h) That *Cato* and Continency

(g) *Abſurda eſt Sophiſtarum contra Nobilitatem calumnia, qui vulgaria etiam & omnibus notiſſima non conſiderant, nempe quod generandæ ſobolis gratia generoſi equi & canes emuntur; item vitium & olearum & reliquarum arborum optima quæq; ſemina. Homini autem nihil ad futuram ſucceſſionem generis Nobilitatem conferre putant, ſed tantumdem valere ſive barbaram ſive Græcam originem.* Stob. Serm. 86. vide ſis plura.

* *De Ulyſſe Homerus, Inſtillata patris virtus tibi, tanquam aſſereret ad paucas ſeminum guttas paternæ virtutis bona confluere.* Ibid.

(h) *Ex eodem naturæ utero & Continentia nata eſt, & Cato.* Valer. lib. 4.

nency came both out of the ſame womb: ſo may we ſay, that of the ſame ſeed, Nobility and Ingenuity, Nobility and Magnanimity, Liberality, Curteſie, and every good quality doth moſt an end proceed. And yet howſoever men may praiſe and commend highly Nobility, wealth for all that doth commonly make the Marriage and contract the affinity. So men can raiſe their Eſtates, they care not many times what blots and ſteins they bring into their houſes, to the great (i) dejecting of their childrens ſpirits when they ſhall hear them charged upon them in after-times, and themſelves be conſcions of their Parents vices. But a wiſe man will rather ſeek a vertuous then a wealthy Iſſue, and chuſe rather to leave his children the treaſure of (k) an ingenuous confidence ariſing from the knowledge of his good Parentage, then a ſtained or tainted inheritance. True it is, that ſome evils (as, proud and ſcornful ſpirits) do cleave to great births; And women eſpecially that are derived from great Families, do reckon (l) the conqueſts, triumphs, honours of their Anceſtours,

(i) Ὅστις νικηθεὶς πόθῳ κακοῖς ἔκοινώνησεν, οὐκ ἐπαινέκω τέκνοις ὄνειδος ἕνεκ' ἠθοῦς λιπεῖν. Eurip. Heracl. Ὅταν χρηστὸς μὴ καταβληθῇ γένος ὀρθῶς, ἀνάγκη δυσχερῆ τὸν ἔκγονον. Id. Herc. fur.

(k) Καλὸς παῤῥησιάζεσθαι ἐυγένεια. Id.

(l) *Malo Venuſinam quàm te, Cornelia mater*
Gracchorum, ſi cum magnis virtutibus affers
Grande ſupercilium, & numeras in dote triumphos.
Tolle tuum, precor, Hannibalem, victumq; Syphacem
In caſtris, & cum totâ Carthagine migra.

Juvenal. Satyr. 6.

as a part of their Husbands dowries, and a man ſhall have need of a (m) good God (as one ſaith) and a Sea of water to waſh away their inſolencies. But theſe are not the vices of Nobility it ſelf, but of ſome few Noble Perſonages, and are recompenced generally with eminent Vertues.

(m) Ἐὰν γένει καὶ ἐξουσίᾳ φερέχῃ ἄ τὰς ἀλέγχους ἅν ἐγκλημάτων πόρρω ἦεν ὅπως ποτὲ ἀπο χρέων· τὸ δ' εὐμβλῆς δεῖ θεῦ καὶ θαλάσσης μεγάλης ἀποπλῶαι τὰς ὕβρεις τε καὶ συκοφαντίας ἢ ἄβλων καθ' ἕτιλωγλῶσαν ἢ πογωρὰ κακίγκα. Niceph. Greg. lib. 7.

4. Laſtly, this ſhould be for Caution to Parents, that they ſet not their children as much backward for lack of education, as they help them forward by conveighing a Noble nature to them in their generation. True it is, that as ſome conſtitutions of body are ſtronger, ſo ſome diſpoſitions of minde are better then others. So that two being trained up under the ſame diſcipline, the ſame Laws, one notwithſtanding may ſurpaſs the other by many degrees; and yet for all this, every diſpoſition is (n) helped forth, or hindred much by good or bad education. (o) *Medea* had more Wiſdome then Witchcraft in her, who taught men to bring their ſoft and effeminate bodies to a better temper by

(n) *Doctrina vini promovet inſitum, Rectiq; cultus pectora roborant.* Hor. lib. 4. car.

(o) *Diogenes dicebat Medæam ſapientem non veneficam fuiſſe: Acceptis enim mollibus & effœminatis hominum corporibus confirmaſſe ipſa, & exercitiis robuſta ingentiaq; reddidiſſe. Hinc famam emanáſſe quod coquendo carnes in juventutem reſtituerat.* Stob. de aſſiduit.

by military and manly exerciſes. Hence the report aroſe, that by boyling anew their fleſh, ſhe brought them back from age to youth, and made them look lively again and freſh. Whereas this new deviſed concoction, was nothing elſe but a better adviſed inſtitution. It were well, many Noble youths were not quite ſpoiled by their Parents Witchcrafts and ſorceries, or by the Inchantments and flatteries of baſe Paraſites, which by the Parents countenance creep into Noble Families. (p) But as *Lycurgus* ſhewed the men of *Sparta*, That of two whelps of the ſame Litter, coming both from one Dam and one Sire, the one for lack of nurture proved a ravenous Cur, good for naught; whereas the other being better tanght, minded nothing more then what he was bred to, the ſport and game. So it fals out too often, that in the ſame Noble Families ſome for lack of good diſcipline are good for nothing but the pot; whereas others being better educated, grow either by Learning or Military arts renowned, and gain for themſelves and their Counrrey a great name. A mean birth may be ſupplyed by a noble education, and made fit for any great deſign or notable action; whereas for lack of diſcipline and culture, there ſeldom

(p) Περσαγαγὼν τὼς δύο σκύλακας διαφθὰκε καταθεὶς εἰς μίσον λοπάδα ἢ λαγωὸν. καὶ ἐυθὺ τὴν σκυλάκων ἢ ὁ μὲν ὀπὶ τ̃ λαγωὸν ἰπξεν, ὁ δ̃ ἐπὶ τὴν λοπάδα ὄρμησε. Plut. de puer. educat.

comes any thing very excellent from mee Nobleneſs of nature. Gold it ſelf, the beſt of metals, is not ſo good when it comes from the Oare, as when it hath paſſed the fire; nor yet is it of that worth or price, till it be wrought by the Goldſmiths artifice. Nature is brought by art to its full perfection: and ſo ſhould generous births by ſutable education. (q) The *Romans* were wont to cloath their children with purple that from the very colour of the cloth which they ware, they might learn baſhfulneſs and modeſty, which is the colour of virtue. And it is but fit that by all good wayes (whether ſilent ſymbols which are emblematical, or ſoveraign diſcourſes which are more emphatical) the hatred of Vice ſhould be wrought in the hearts of Noble youth; that ſo ſhame might ſtein their cheeks, when by vicious courſes they ſtein their Noble Births. And look, (r) as Gardiners are wont with props and ſtakes to ſtay up their young plants, that they may ſhoot forth, grow and fructifie the better: So ought good Parents to ſtay up their children by good Precepts, Counſels, and Inſtructions; which growing up with them may engender ſuch Vertues, Properties, Qualities which ſhall be agreeable to their Birth, Place, and Dignities: and may ſeaſon their

(q) *Toga prætexta his addita, ut ex purpuræ rubore ingenuitatis pudore regerentur.* Macrob. Saturn. lib. 1.

(r) Καθάπερ τὰς χάρακας οἱ γεωργοὶ τοῖς φυτοῖς παρατιθέασιν· ὅπως οἱ νόμιμοι τῶν διδασκάλων ἐπιμελεῖς τὰς ὑποθήκας καὶ ἐξαιτήσεις ἐξαπηγνύωσι τοῖς νεοῖς, ἵν' ὀρθὰ τύπτων βλαστάνῃ τὰ ἤθη. Plut. ibid.

their hearts with the fear of God, and true Piety; which is, if not *the only*, yet, *the beſt kinde of Nobility*. And ſo we come to the other point which we obſerved,

That Piety is the beſt Nobility; or, Godly ones are the greateſt Nobles.

(s) We finde four ſeveral ſorts of Nobility mentioned by the Ancient, who going their ſeveral wayes, and following their ſeveral conceits, might give occaſion to others to multiply diviſions; but we conceive all the kinds thereof may fall under a triple Enumeration; *Created, Natural, Acquired.*

(s) Τῆς εὐγλωΐας τέτταρα εἴδη· τὸ μὲν ἀπὸ θεογόνων ὀνομαστῶν. τὸ ἢ σωματοειδῶν. τὸ δ' ἐνδόξων. τὸ δ' ἀπὸ τῆ αὐτῆ κακοκαγαθίας. Plato in Laert.

Εστι τὸ γλίσχρον τοιοῦτον, τὸ μὲν ἄνωθεν ἠργυμένον ὅ πάντες ἐσμὲν εὐγλωεῖς ἐπ' ἴσης, ἐπεὶ καὶ εἰκόνα θεοῦ γεγόναμεν· τὸ δὲ ἀπὸ σαρκὸς ἐρχόμενον· ἐκ οἵδ' ἔστις εὐγλωὶς τοῦτο φθορᾶ σωιζόμενον· τὸ δ' ἀπὸ κακίας ἢ ἀρετῆς γνωριζόμενον —— τὸ γὰρ τέταρτον γλίσχρον τότε ἀξιώσω λόγε τὸ ἐν γεγράμμασι καὶ τοιχάγμασι ὅταν καὶ κάλλος ἐπιδέξωμαι, τὸ ἐν χρώμασι καὶ πίδηκον αἰδεσθῶ λέοντα εἰ κεκελδομένον. Nazian. Orat. 28.

The *Created* again is double. One conferred by God, who ſtamps ſome part of his Image upon the ſoul of every man that comes into the world: and ſo we think either may be ſaid, that all are alike noble, being all are made after the image of God; or that none are noble at all. As if all men were Kings, (t) as *Cyneas* ſaid of the Senate of *Rome*, we might truly ſay, there were never a King in a Kingdom. The other con-

(t) Ἡ σύγκλητος αὐτῶ βασιλέων πολλῶν σωέδριον ἐφάνη. Plut. in Vit. Pyr. *Urbem templum ſibi viſum, Senatum regum eſſe conceſſum dixit.* Flor.

conferred by Princes (*A kind of gods on earth*) either for love or money, called by *Nazianzene*, τὸ ἐκ γεγράμμασι καὶ ψευσταγμασι, & not amiss termed by another, (u) Parchment Nobility, which is as far from true Nobility, as painted from native beauty; and deserves as much to be reverenced, as the Ape when he is dressed up to personate the Lion.

(u) Charron.

The *Natural* is that which is by descent from Parents, by succession from Ancestors; to which one of the three former of those kinds mentioned by *Plato* may be reduced. For whether men descend from those which are good men for their piety, or great men for their rule and authority, or famous men for some special service or excellency, unless they be such as their Parents were themselves; they have onely the matter and not the form, and are heirs onely of a naturall, and no better then a nominal Nobility.

The *Acquired* is that which is gotten by a mans own vertue and industry, which is therefore called Personal also, because it is the purchase of his own deserts, and not his ancestors glory. And this though it cannot be matched with that, which is both natural by succession, & personal by acquisition; yet if the natural be not accompanied with vertue, which is the form of Nobility, the personal and acquired must have the preheminency. Now this personal Nobility, whether

whether taken by it ſelf, or in conjunction with the natural, may be conſidered, either as conſiſting in moral vertues onely, and ſuch like qualities as are beneficial to the Common-wealth, according to which the Nobility of the Heathen, and ſuch like is to be reckoned: or elſe in ſupernatural graces, the fear of God, and true piety, which make for the glory of God, and the good of the Church, according to which Chriſtians are to be accounted noble; and this we ſay, is the beſt Nobility. Though the name (there is no doubt) were firſt impoſed upon that which is carnal or civil, and afterward tranſlated to that which is ſpiritual; yet as in other things of like nature, not that which is carnal or civil, but that which is ſpirituall is beſt. The ſpiritual kindred is beſt. (x) *He that doth the will of my Father which is in heaven, the ſame is my brother, my ſiſter and my mother.* The ſpiritual food beſt, (y) *My meat is to do the will of him that ſent me, and to finiſh his work,* and, *my fleſh is meat indeed, and my blood is drink indeed.* The Spiritual Faſt beſt. (z) *Is it ſuch a Faſt that I have choſen, a day for a man to afflict his ſoul, to bow down his head like a bulruſh, and to ſpread ſackcloth and aſhes under him: wilt thou call this a Faſt, and an acceptable day unto the Lord? Is not this the Faſt that I have choſen, to looſe the bands of wickedneſs,* &c. The ſpiritual ornaments beſt. (a) *Put off concerning the converſation in time*

(x) Mat. 12. 50. and 6. 56.

(y) John 4. 34.

(z) Iſa. 58. 5, 6.

(a) Eph. 4. 22. Col. 3. 12.

time past the old man, and put on the new man. And as the elect of God holy and beloved, put on the bowels of mercy, gentleness, humbleness of mind, meekness, long-suffering. The spiritual freedome best: (b) *If the Son shall make you free, you shall be free indeed.* The spiritual sacrifices best: (c) *The sacrifices of God are a broken spirit, and to do good and to distribute forget not, for with such sacrifices God is well pleased.* So the spiritual Nobility is best. The fear of God and true piety. Though the carnal have the priority in nature in all these, yet the spiritual kindred, food, fasts, cloathing, freedom, sacrifices Nobility is best. And for the last however the great ones of the world brag much of their Nobility, yet godly men surpass them therein in every respect.

(b) Joh. 8. 36.

(c) Psal. 51. 17. Heb. 13. 16.

1. In respect of their Parentage; they are descended from the most High. (d) They are the Sons and Daughters of the Almighty. *They are born not of bloud, nor of the will of flesh, nor of the will of man, but of God.* That which was the vain ambition of some of the Heathen, as (e) of *Alexander* and others, is their happy condition, They are the Sons of God. And whereas the great Ones of this world, notwithstanding their goodly Parentage, are the children

(d) 2 Cor. 6. 18. Joh. 1. 13.

(e) Ἔνιοι φᾶσι τῷ θεσπέσιῳ ἐλπίσι βελτίω θεοσεπεῖν μᾶ πνᾶ φιλοθεοσώσης ᾗ παιδίον, εἶπεῖν ὦ παῖ Διός. ἀσμένῳ δὲ τῷ Ἀλεξάνδρῳ τὸ σφάλμα τῆ φωνῆς ψεύδος ᾗ διαδοθῆναι λόγον ὡς παῖδα Διὸς αὐτὸν τὸ Θεὸν ποσεποντᾶ. Plut. Vit. Alex.

children of (f) night and darkneſs, (g) children of wrath, children of death, children of hell (the (h) rich Glutton, that ſpake himſelf the ſon of *Abraham*, was tormented in the flames of the infernal pit) all the godly are (i) the children of light and of the day, the children of (k) promiſe, the children of the (l) wedding-chamber, and (m) not only children but, be certain (n) heirs of the Kingdom of God. For their mother, the womb wherein all godly men lie, is that of Chriſts Spouſe; The (o) Lambs wife, who is a great Queen, and hath (p) Kings daughters and honourable women for her attendants, is their Mother.

(f) Epheſ. 5. 8.
(g) Epheſ. 2. 3.
(h) Luk. 16. 16, 24, 25.
(i) 1 Theſſ. 5. 5.
(k) Rom. 9. 8.
(l) Mark 2. 19.
(m) Matth. 8. 12.
(n) Rom. 8. 17.
(o) Rev. 21. 9.
(p) Pſal. 45. 9.

They are all *Sions* children. And as the (q) *Lycians* take their name from their Mother, and if their Mother be Honourable, reckon their children ſo, whatſoever the Father be; and the children baſe born, if the Mother be ſo, though the Father be never ſo Honourable: So they call no man (r) Father on earth, but count it their honour that they are the children of the Church; which though ſhe be *on* earth, yet is not *of* the earth, but hath her original from above. (s) *Jeruſalem from above is the mother of them all.* So that as they excel all by the Fathers ſide,

(q) Ἐν τῇδε οἱ Λύκιοι ἴδιον νενομίκασι καὶ ἐξαμοῖσιν ἄλλοισι συμφέρονται ἀνθρώπων κελέεσι ἀπὸ τῆς μητέρων ἑωυτὰς καὶ ὑκὶ ἀπὸ τῆς πατέρων — καὶ ἢν μὲν γυνὴ ἀστὴ δ' ἐλῳ σωοικήσῃ ἀνὴρ ξεῖνος ἢ πολίτης οἱ παῖδες τιμέονται· ἢν δὲ ἀνὴρ ἀστὸς καὶ ὁ πρῶτος αὐτέων γαμέῃ γυναῖκα ξείνην ἢ πολίτιν ἔχῃ, ἄτιμα τὰ τέκνα γίνεται. Herod. l. 1.

(r) Matth. 23. 9.

(s) Gal. 4. 26.

side, they surpass also by the mothers side, *Jerusalems*, which is their mother, descending also from God. Indeed upon a true account, & at first rise (u) God may be said to be both Father and Mother to them. (u) By his free goodness a Father. (x) By the power and fruitfulness of his grace, a Mother. Even as also the Ministers of God, the inferior and subordinate agents in their generation, are sometimes called fathers, as begetting them; (y) *In Christ Jesus I have begotten you through the Gospel.* And sometimes mothers, as bearing them, and bringing them forth; (z) *Of whom I travel in birth again, till Christ be formed in you.* Those vertues and excellencies, which in carnal and corporal agents are divided, being more eminently and perfectly in spiritual agents united.

(u) Jam.1.18.
(x) Isa.66.9.
(y) 1 Cor.4.15.
(z) Gal.4.19.

2. In respect of their divine nature and qualities. *They are children of God, and so are born not of* (a) *corruptible seed, but incorruptible.* The word of God is the seed of which they are begotten. And as there is *vis* πλαστικὴ, a formative vertue in the corruptible seed of man, by which it comes to pass, that one man differs from another in conditions: so there goes a formative vertue with the word of God, *even the* (b) *spirit of grace, which begets in them a disposition above that which is humane, and forms them after the* (c) *image of God, makes them partakers of the divine* (d) *nature and* (e) *holiness*

(a) 1 Pet.1.23.
(b) 2 Cor.8.
(c) Col.3.10.
(d) 2 Pet.1.4.
(e) Heb.12.10.

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(f) 1 Pet. 1. 15.
(g) 1 John 3. 3.

1. They are as docil, and ingenious, and as capable of any humane Wiſdom and Learning, as the beſt. (h) *Moſes was learned in all the Wiſdom of the Egyptians*: And we ſee dayly the children of God come as (i) richly laden out of the Schools of men, as ever the *Iſraelites* did with ſpoyles out of the Land of *Egypt*. *Julian* a learned Emperour, but wicked *Apoſtat*, ſaw it, and was grieved at it.

(h) Acts 7. 22.

(i) *Nonne aſpicimus quanto auro & argento & veſte ſuffarcinatus exierit de Ægypto Cyprianus, Doctor ſuaviſſimus & Martyr beatiſſimus; quanto Lactantius, quanto Victorinus, Optatus, Hilarius.* Auguſt. de doctrin. Chriſtian. cap. 40.

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it. (k) *We are wounded* (ſaith he) *with our own quils: out of our own books they take weapons, which in fight they uſe againſt us.* We may ſee the learning of thoſe Fathers, ſome of which as living before him, or being contemporary with him, he complained of, and may reap the fruit of that with joy, which was a grief of heart to him. (l) We may ſee how deſtructive a pen to error *Lactantius* had. How inſtructive in good manners *Hierome.* How aſſertive in doctrine *Auſtin* is. What a high ſtrain, *Hialry*; What an humble vein *Chryſoſtome* hath. How *Baſil* reproves. How *Nazianzen* comforts. How fluent *Oroſius* is. How ſhort and truſſe *Ruffinus.* How *Euſebius* tels his ſtory. How ſollicitous *Encherius* is. How *Paulinus* begins. How *Ambroſe* proceeds. (m) How *Tertullian* thunders and lightens. How more (n) ſtoutly *Cyprian* ſpeaks then eloquently; and yet how much more ſtrength there is in his life then in his ſpeech.

(k) *Proprijs pennis vulneramur: ex noſtris enim armati conſcriptionibus contra nos bella movent.* Magdeburg. Cent. 4. c. 3.

(l). *Si ad Sanctos patres pro comparatione veniatur, inſtruit ut* Hieronymus, *deſtruit ut* Lactantius, *aſtruit ut* Auguſtinus, *attollitur ut* Hilarius, *ſubmittitur ut* Joannes, *ut* Baſilius *corripit, ut* Gregorius *conſolatur, ut* Oroſius *affluit, ut* Ruffinus *ſtringitur, ut* Euſebius *narrat, ut* Encherius *ſollicitat, ut* Paulinus *provocat, ut* Ambroſius *perſeverat.* Sidon. Apoll. de Claudiano. Epi. l. 4.

(m) His arguments are called *fulmina* by *Vincent. Lirinenſ.* (n) *Loquitur diſerta, ſed magis fortia quam diſerta; neq; tàm loquitur fortia, quàm vivit.* Eraſ.

2. Paſs we from Learning and Wiſdome to matter of courage and magnanimity, and we ſhall find that the godly fall not ſhort of any. (o) *The Lord is a man of war, and* (p) *he teaches their hands to war, and their fingers to fight.* (q) *He girds them with ſtrength*

(o) Exod. 15. 3.
(p) Pſal. 144. 1.
(q) Pſal. 18. 32.

to

to ſubdue their enemies. Beſides what they have by nature, (r) *He gives them alſo a ſpirit of might and power,* as being to *wreſtle not onely with* (ſ) *fleſh and blood, but with principalities and the rulers of the darkneſs of this world, ſpiritual wickedneſſes in high places,* which do every day vanquiſh the men of this world, and are every day vanquiſhed by the children of God: who being armed with a double kind of armour, are carried on with as undaunted a courage as any, againſt their two kind of enemies ſpiritual and temporal. And indeed to yield them ſo far as juſtly we may the preheminence in all things; Some of them have had no peers either for learning or valour, wiſdom or courage. All the Lawgivers of *Greece* cannot match one *Moſes.* Nor all the wiſe men one *Solomon.* Nor all their Worthies one *Joſuah* or *David.* Nor all their feigned *Herculeſſes* one true *Sampſon.*

(r) 2 Tim. 1. 7.

(ſ) Epheſ. 6. 12.

3. If the Nobles of the world again think they have wherein they may truſt in matter of manners, the children of God more. Are the one humble, the other as being born of God, more. (t) *The Lord is high above all Nations, and his glory above the heavens, and yet humbleth himſelf to behold the things that are in heaven and earth.* So they are high in Gods, and in all good mens eyes, and yet low in their own; and (u) raiſe themſelves higher by their lowly carriage. (x) I am duſt and aſhes, ſaith *Abraham*

(t) Pſal. 113. 4. 6.

(u) *Raro geneve exempli, altitudinem tuam humilitate ſublimas* Sid. Apel. *de* Felice *lib.* 2. *Epiſt.*

(x) Gen. 18. 27.

(y) Gen.32.10. (z) Prov.30.2. (a) Mark 1.7. (b) Matt.8.8. (c) Ephes.3.8. (d) 1 Tim.1.25.

braham. (y) *Less then the least of all thy mercies,* saith *Jacob.* (z) *I am more brutish then any man, and have not the understanding of a man,* saith *Agur.* (a) *I am not worthy to unty Christs shoes,* saith *John* the *Baptist.* (b) *That he should come under my roof,* saith the Centurion. (c) *I am less then the least of all Saints. The* (d) *chief of sinners,* saith Saint *Paul.*

(e) Luke 6.35. (f) 1 King.19.11,12. (g) Zach.1.13. (h) Hos.2.14.

4. Are the one courteous, the other as the true children of God, more. (e) *The Lord is kind to all*: (f) He appears not in a rough wind or terrible earthquake, or burning fire, but in a still and soft voice. He (g) speaks good words, comfortable words, he speaks friendly words, he speaks to the (h) heart of the Church. So his children are full of kindness; full of courtesie, Their Religion doth not make them rude and rustick, but as it teacheth them to maintain good works, so also to keep up good manners. They hate indeed hypocrisie, but they love courtesie; and account, as we may learn by their (i) practice, the omission of a salutation to be no small sin in civil conversation.

(i) Rev.16. *per totum.*

(k) Psal.145. (l) 1 Tim.6.17.

5. Are the one *liberal*, given to *Hospitality*; the other as the true children of God, more. As the Lord hath *manum extensam* to help, so he hath *manum expansam* to give. (k) *Thou openest thine hand, and satisfiest the desires of every living thing.* (l) He giveth richly all things to enjoy. So his children are free-hearted, and open-handed.

True

True it is, there be ſome Gentlemen (as we ſaid) and ſome profeſſors, that have a thrifty, frugal, ſaving Religion: but as the one are mock-Gentlemen, ſo the other are mock-Profeſſors. There is not a child of God mentioned in Scripture, as touched with covetouſneſs. (m) God abhors it, and they all abhor it; and whereas other ſhut that they may keep out, they have ſtill opened, and (n) ſtood at their doores to take in whom they might relieve who thereby (o) *entertained Angels*, who came not ſo muchto feed on their chear, as to feaſt upon and reward their charity.

(m) Pſal.10.3.
(n) Gen.18.1.
(o) Gen.19.1. Heb.13.2.

6. Are the one mercifull? The other, as children like their Father, more. (p) The Lord delights in mercy above all. He delights in mercy, and rejoyces over the ſons of men to do them good: but to the work of Juſtice he proceeds as to a (q) ſtrange work; and to the act of judgement, as a ſtrange act. (r) *His heart is turned within him, and his repentings are kindled together.* And while there is any hope he ſpares, and when there is no remedy yet he doth not ſtir up (ſ) all his wrath, nor execute the fierceneſs of his anger upon his people. And as He is to them, ſo are his children to others, as willing to impart mercy to others, as they are to receive it themſelves; as ready to pity, as to be pitied; to pardon, as to be pardoned; to forbear in expectation of amendment, as

(p) Num.7.18.
(q) Eſ.28.21.
(r) Hoſ. 11.8.
(ſ) Pſal.78.38.

they would be forborn; and while there is hope of cure, dreſſing and cheriſhing as their own members, and when all hope is paſt, as loth to have them cut off, and as ſenſible of their ſmart, as if they were a part of themſelves.

7. Doth the one ſtand well affected and ſeek to advance Learning and the nurſeries thereof, and the Religion which they profeſs, and if they be Chriſtians, the Church of God and Miniſters thereof? The other as the true children of God more. (t) *The Lord loves the gates of Sion more then all the habitations of* Jacob: and how he provided under the Law both for the ſafety and livelihood of thoſe that miniſtred in his Courts, is well enough known (u) *Touch not mine anointed, and do my Prophets no harm*: and *Who amongſt you ſhuts a doore for nought*, (x) *or kindles a fire on mine Altar for nought*? And though he hath expreſſed no *quotum* for them under the Goſpel, as having given a ſufficient precedent under the Law by his own example; yet he hath ſpoken (y) enough to that purpoſe, and in all times made ſufficient proviſion for them. When they had leaſt of all, yet then we find they did not (z) want at all: *When I ſent you* (ſaith Chriſt to his diſciples) *without purſe and ſcrip, and ſhoes, lacked you ny thing*? they replyed, *Nothing*. And he that commanded the (a) ravens to feed *Elias*, hath ſtill kept ſuch a commanding power over the

(t) Pſal. 87.2.

(u) Pſal. 105.15.

(x) Mal. 1.1 1.

(y) Luke 10.7. 1 Cor. 9.13,14. Gal. 6.6.1. Tim. 5.17.

(z) Luke 22.35.

(a) 1 Kings 17.4.

the hearts of men, that though they be never ſo covetous, never ſo ravenous over this worlds goods, they have not quite eaten up all, but afforded his Miniſters a competent allowance. It was long before propheſied, and we have long ſince ſeen it fulfilled, that Kings as nurſing fathers, and Queens as nurſing mothers, ſhould make abundant proviſion for the Church of God. *Conſtantine* begun, aud all Chriſtian Princes have followed him, and the more Religious men have been, whether publick or private perſons, the more liberal they have been in this kind: and never any took away the means of the Church, but perſecutors and apoſtates, and ſuch as meant to deſtroy the Church it ſelf. As for thoſe who bore the Sword among us of late, and had it in their mindes to rob and ſpoil the Church, which their predeceſſors laboured to enrich: We may ſay of them, to their reproach, what the Poet ſpeaks to the honour of *Clytemneſtra*, who preſerved her husband, when all the reſt of her Siſters deſtroyed theirs, That they had

(u) ξίφος μονόφαφον, a ſingle-conceited, and a ſingle-opinioned Sword by themſelves. The Sword of the Lord, and the Sword of his Religious Vicegerents, have hitherto been for the defence and maintenance of the Church and Miniſters thereof.

(u) Θυδ' ἔδαμιήσατο ἔργα παρὲπλασθη ἐυνόφατον ἐν χολεῷ καταρρῖσαι ξίφος. Pindar. Nem. Od. 10.

8. In all these things they excel. But that which sets them clearly above all, is the dominion which they have over their passions, through the work of Mortification, and that divine temper which they have in respect of worldly things by their heavenly conversation. The Nobles of the World, though they do worthily and seem to fly high upon the wings of Vertue; yet (as it is said of Birds) (x) κατὰ πάθον πίτουσι, They fly still with their passions about them. Whithersoever they go, some passion of Envy, Lust, Malice, Anger, or the like, goes along with them, which defiles every action: And as Birds though they mount high, yet turn their backs to heaven, and (y) look down-ward, and have their eye still upon the earth: so their minds are still upon the earth and earthly things, in their very noblest and highest designes. So that what is said in general of all men, (z) *That they are never wholly*

(x) Climach.

(y) *Mos est aquilæ ut irreverberata acie radios solis aspiciat; sed cum refectionis indigentia urgetur, eandem oculorum aciem quam radiis solis infixerat ad respectum cadaveris inclinat; & quamvis ad alta evolet, pro sumendis tamen carnibus terram petit.* Greg. mor. lib. 9. cap. 23.

(y) Φεῦ ὡς ἔστι θνητῶν ὅστις ἐστ' ἐλεύθερος.
Ἢ χρημάτων γὰρ ὁ τύχη δοῦλος ἢ τύχης,
Ἢ πλῆθος αὐτὸ πόλεως ἢ νόμων γεγραφὼς
Εἴργουσι χρῆσθαι μὴ κατ' γνώμην ἴδιον.
Eurip. Hecub.

Hoc servo nocebit si ostenderis quis non sit. Alius libidini servit, alius avaritiæ, alius ambitioni; omnes spei, omnes timori. Macrob. Satur. lib. 1.

free

free, but muſt ſerve either the law, or their luſt, money or the baſe multitude; may be ſaid in ſpecial of them, They are ſervants ſtill to ſome baſe luſt or corruption, and while they rule over men without them, are ſlaves to the beaſts within them. And look as men of mean birth, though they do many things well, yet ſtill diſcover their lack of breeding, by ſome rude and unhandſome action: So the Nobles of the World do ſtein their beſt actions, and diſcover ſtill their carnal generation by ſome baſe vice or corruption; to which, if not openly, yet in ſecret they pay their conſtant devotion. (a) Yea while men glory too much of their birth, we may obſerve, How they are by Gods juſt judgement given up to looſeneſs of life. While they lift themſelves up, and look over others in pride of ſpirit, they ſtumble and fall through the (b) ſlipperineſs of the fleſh; while they pleaſe themſelves with the conceit of their native excellency, they are ſupplanted by the deceit of their natural concupiſcence. We may remember how (c) ſuddenly the pride of ſpirit in our firſt Parents, was puniſht

(a) *Multis ſæpe ſuperbia luxuriæ ſeminarium fuit, quòd dum eos Spiritus quaſi in altum erexit, Caro in infirmis merſit. Hi enim prius in ſecreto elevantur ſed poſtmodum publicè corruunt; quod dum occultis intumeſcunt motibus cordis, apertis cadunt lapſibus corporis.* Greg. moral. lib. 26. cap. 12.

(b) *Simeon accuſatus falſò ſtupri, ita eſſe aſſenſus eſt, ſeq; carnem geſtare rem ſanè quàm lubricam.* Euagr. lib. 4. cap. 33. (c) *Poſtquam ſemel hominis ſpiritum ſuperbia cepit, mox ſe ad corruptionem carnis extendit: quod in ipſi quoq; hominibus primis agnoſcimus, qui dum poſt perpetratam ſuperbiam pudenda membra contegunt, patenter indicarunt, quia poſtquam apud ſemetipſos intus arripere alta conati ſunt, mox in carne foras erubeſcenda pertulerunt.* Greg. mor. lib. 32. cap. 12. Gen. 3. 7.

by the Rebellion of the flesh. While they conceited to themselves high things in their minds, they suffered instantly shame-
(d) Rom. 1. 21, 26, 27. full things in their members. (d) And so the *Gentiles* when they grew vain in their imaginations were given up straight to vile affections; and while they waxed wanton, and played as it were with their natural wits, were delivered up by God for a reward to unnatural wickedness. Thus (e) the lust of the flesh humbles them, whom the pride of heart lifts up. Thus they fall from the high (e) flight of Birds, beneath the sensual appetite of Beasts. Thus they are cast down below themselves by their inordinate affections, who set themselves up above themselves in their fond imaginations. But now the godly,
(f) Jam. 5. 17. though they be (f) subject to the same passions with others, yet they are not subjected to the same enormous corruptions. As their Carnal birth, wherewith great ones please themselves, leads them on to carnal lusts: So the godly being born again of the Spirit, do mortifie the deeds of the flesh by
(g) Gal. 5. 24. the same spirit. (g) *They that are Christs, have crucified the flesh with the affections and*
(h) Mat. 8. 32. *lusts.* (h) The whole Heard of them is drowned by them like the Swine in the Gospel,

(e) *Ecce caro mersit quos superba scientia sublevavit, & à volatu volucrum ultra appetitum lapsi sunt jumentorum: atq; inde sub se prostrati sunt, unde super se ire videbantur.* Greg. mor. lib. 26. cap. 12. *Diabolus in eis quos ad stultitiæ luxuriam excitat, jumentum est. In eis quos ad nocendi maliciam inflammat, draco est. In eis quos in fastu superbiæ quasi alta sapientes elevat, avis est.* Id. mor. lib. 33. cap. 20.

Goſpel (i) not by a Monkiſh profeſſion, but in a dead ſea (if I may ſo call it) of Mortification. Or if any of them live, yet they ſhut them up as cloſe, as (k) *Joſhuah* the five Kings in the cave, and keep them as faſt Priſoners as *Tamberlain* did *Bajazet* in an Iron cage. And for the world, though they be *in* it, yet they are not *of* it. Though they live on the earth, yet (l) their converſation is in heaven. (m) While other men walk in a vain ſhadow, and diſquiet themſelves in vain heaping up riches, and cannot tell who ſhall gather them: They walk with God, and ſeeking reſt and happineſs, ſeek it only in him who is *centrum quietativum*, the only Center of all true reſt and happineſs. (n) While the multitude, as the *Iſraelites*, ſtay at the foot of the hill, and fall to Idolizing the creatures, doting upon, and dancing about, as they about the Golden Calf; The godly are in the Mount with *Moſes*, talking, and converſing, and ſolacing themſelves in God. And as they ſay of (o) ſome Hils, *That they are ſo high, that they are little or nought in-*

(i) Μόναχοι δὲ ἄβυσσοι ταπεινώσεως, ἐν αὐτῇ πᾶν πνεῦμα κεκμήσας καὶ ἀπορίξας. Climach.

(k) Joſh. 10. 18.

(l) Phil. 3. 3, 20.

(m) Pſal. 39. 6.

(n) Exod. 32. 16, 19.

(o) Some ſay of *Atlas*, *Quod elatus ſit ſuper nubila atq; in*

viciniam Lunaris circuli. Plin. lib. 5. cap. 1. Others deny. *Id.*

Mons hic verticibus petit arduus aſtra duobus,
Nomine Parnaſſus, ſuperatq; cacumine nubes. Ovid.

Tis written of *Olympus*, *Atho*, and *Atlas*, That they ſurmount all winds and clouds, and that the *Pagan* Prieſts ſacrificing on thoſe Mountains, do not finde the Aſhes remaining of their Sacrifices blowen thence, nor waſht off by rains, when they return; yet experience reſolves us, that theſe reports are fabulous. Sir *Walt. Ral. lib.* 1. *of* 1. *part.*

fested with clouds or winds: So the spirits of the godly are so (p) sublime, that violent passions and turbulent affections do seldom or never discompose or distemper their minds. True it is, That as the mists which rise out of the earth, do many times hang on the brow of high Hils: So the mist of some passion may sometimes hang on the brow of their understanding, and obscure and darken for a while their reason: but as of the one, by the beams of the Sun; so of the other, by the beams of Gods Grace, we soon see a sudden dispersion. True it is again, (q) That as the Eagle which sits (in the Poet) on *Jupiters* Scepter, lulled asleep with sweet and delicious musick, doth hang the wing, and seem ready to drop off from her high perch and sublime station: So the children of God being lulled asleep sometimes with the pleasures and delights of this world, do flag and fail much in their wonted devotion, and seem ready to fall quite off from their high calling and heavenly profession; but (r) the seed of God abiding in them, they recover themselves, and answer again their Noble birth, and Divine

(p) *Mentes sanctorum transitoria cuncta despiciunt & sub se labi quicquid superbit, quicquid præterit contemplantur, & quasi in quodam rerum vertice constitutæ tanto sibi omnia subesse conspiciunt quanto semetipsos verius autori omnium subdunt, atq; inde cuncta transcendunt, unde Creatori cunctorum vera se humilitate substernunt.* Greg. mor. lib. 26. cap. 14. *Legatur* cap. 15. lib. 22.

(q) Ἐυδει ἀνὰ σκάπτῳ Διὸς ἀετὸς ὠκυπτέρυγ' ἀμφοτέρωθεν χαλάξαις ἀρχὸς ἰάνων· κελαινεφὴς δ' ὑπνοι νεφέλαν ἀγκύλω κρατὶ βλεφάρων ἀδὺ χαῖζεν κατέχοισ', ὁ δὲ πιθώσων ὑγρὸν νῶτον ἀώρᾳ πταῖς βιπαῖσι καταρρώξ. Pindar. Pyth. Od. 1.

(r) 1 John 3. 9.

Divine generation. It is with them in ſuch caſes, as with men that are intent on their buſineſs, though they be ſurpriſed ſometimes with ſleep, yet while they ſleep, their (s) heart wakes, and the leaſt warning, check, or call makes them ſtart up, as (t) *Samſon* out of *Dalilahs* lap, and break looſe from the withs and cords of ſin and vanity wherewith Satan for a time did blind and bind their Imagination. Tis impoſſible that the fogs and miſts of Paſſion ſhould hang long about their brows, who are clothed with the (u) Sun; or, that inordinate thoughts and cares for this world ſhould trouble their heads, who have the (u) Moon and all ſublunary things under their feet.

(s) Cant. 5. 2.

(t) Judg. 16. 9.

(u) Revel. 12. 1. *Sancta Eccleſia, quia ſuperni luminis ſplendore protegitur, quaſi ſole veſtitur, qui cuncta temporalia deſpicit, lunam ſub pedibus premit.* Greg. mor. l. 34. c. 16.

And thus both for Parentage and Divine Nature, the godly ſurpaſſe all. Their Nature, by the work of Gods Spirit upon them, being in a ſort Divine; their life pure and holy, as the life of God; their Vertues, as being freed from all violent paſſions, and inordinate affections, eminent above all other; and indeed not ſo much to be termed Vertues as Graces. Whereas the vertues of the Heathen and irreligious Chriſtians, being tainted ſtill with ſome luſt or ſecret corruption, are not ſo much Vertues as glittering Vices. Or if their vertues could be free from that pollution which

which we now ſpeak of, yet would they not ſo be free from all aſperſion, there being nothing at all of Gods glory, either first or laſt in their Intention. (x) As *Lactantius* ſaid of the Heathen, *That their Learning was without a head; That their Religion was a headleſſe Religion, becauſe they knew not God*: So may we ſay of all vertues which the Nobles of the World make ſhew of, They have no good grace, they are graceleſs vertues. The original of them being only the dictates of reaſon, and their end, their own glory; or at beſt, the good only of the Common-wealth, without any reſpect to God, and ſo no better in the judgement of the moſt High, then Treaſon. But all the vertues of the godly are moſt properly Graces, (y) Their beginning being *from Grace*, and their (z) end, as the godly themſelves, the *praiſe* and *glory* of God.

(x) *Omnis doctrina Philoſophorum ſine capite &c.* —

(y) Epheſ. 1. 6.

(z) 1 Cor. 10. 31.

3. They ſurpaſſe all others in their Relations and Priviledges. The Nobles of the earth ſtand much upon theſe, and will reckon up, if need be, their Anceſtors (a) to the twentieth and thirtieth Generation; and are ſo vain ſometimes,

(a) Μὴ γὰρ ἐξ ἀ-πίων γόνων ϗ λέγει τοι τὰς πτθίδας, πάππους, ἐπιπάππους· ἔπα εἰς εἰκοσὸν ϗ τριακοσὸν ἀναβαίνει φέρων. Morel. in Stat. ex Libanio.

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(b) *Rex regum Sapor, particeps ſyderum, frater ſolis & lunæ; Conſtantio Cæſari, fratri meo, ſalutem plurimam dico.* Am. Marcel. lib. 16.

Qui cognata licet ſibi aſtra fingens
Phœbeâ tumeat propinquitate;
Mortalem hic tamen implet obſecrando.
Sidon. de Perſa. lib. 8. Epiſt.

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of the Almighty, the miniſtry and protection of the Angels about them. (g) *They are all miniſtring ſpirits ſent forth for to miniſter to them who ſhall be heirs of ſalvation.* So that there is nothing ſpoken ſo highly and vainglorioufly of their Kindred and Priviledges by others, but it is made good in a higher way to the godly in the greateſt truth and reality.

(g) Heb. 1. 14.

1. And this in the firſt place letteth us ſee the reprobate minds and diſpoſitions of thoſe who have the godly in loweſt eſtimation who ought to be in higheſt repute with them for their Piety and Devotion. Let men be ſingular for Learning, or any art or mechanique profeſſion, they are admired and adored by all; but good men are lookt upon, and talkt of, but (h) as monſters of Nature, or ſome new mixture or ſtrange compoſition. They that keep themſelves carefully from the filth and off-ſcouring of the world, are generally reputed (i) as ſuch by thoſe that are the filth and off-ſcouring of the world indeed. Yea, let the great Ones of the world buſie themſelves much in matters of Piety, and they ſhall run preſently the hazard of forfeiting, with ſome of their own rank, the honour of their Nobility. That which

(h) Ἀγαθοὶ ἄνδρες ὀνομάζονται καὶ λέγονται μόνον ὡς ἀστρολόγοι καὶ γεωμέτραι, καὶ κύκλωπες. Plut. mor.

(i) 1 Cor. 4. 13.

Salvian

Salvian long ſince complained of, is as true in our times. (k) If any Noble man ſhall begin to turn towards God, preſently he begins to looſe the credit of a Noble man with men. Oh how little is the name of Chriſt eſteemed amongſt Chriſtian people! when Religion makes a man ignoble, and Noble men are compelled to be wicked, leſt being good, they ſhould be lookt upon as worthleſs. (l) The Turks are of opinion, that Learning doth ſoften and emaſculate mens minds: and the like Heatheniſh opinion, have ſome of Piety, that it doth weaken and effeminate mens ſpirits, and take them off from every thing that is manly. True it is, godly men cannot ſwear, nor drink, nor drab it ſo ſtoutly, nor give a ſudden ſtab, nor enter the liſts upon every trifling occaſion ſo deſperately, as they that think and ſpeak of them ſo contemptuouſly. But, let the glory of God, and ſervice of their Countrey require it, and none ſhall quit themſelves more nobly. Let *Julian* the Emperour command his Chriſtian Souldiers ſaying, (m) *Producite aciem pro defenſione reip.* Bring forth the Battail for the defence of the Common-wealth, and every one obeyes: Let him change the word and cry, *Producite arma in Chriſtianos,* Bring

(k) *Jam vero illud quale, quam ſanctum, quod ſiquis ex Nobilibus converti ad Deum cœperit, ſtatim honorem Nobilitatis amittit? aut quantus in Chriſtiano populo honor Chriſti eſt, ubi religio ignobilem facit? — ſi honoratior quiſpiam religioni ſe applicuerit illicò honoratus eſſe deſiſtit.* Salv. de gubern. lib. 4.

(l) Montaign. Eſſ. lib. 1. 24.

(m) Ambroſ.

Bring forth your weapons againſt your fellow Chriſtians, and they acknowledge another Superior, and regard not what he ſayes. They are cowards, arant cowards to do evil. They can do nothing againſt, but have ſpirit and courage enough, for the truth. Let ſword, fire, beaſts, whips, wheels, wracks, be prepared for the Martyr *Gordius*, *Gordius* is prepared not to die once, but (n) ten thouſand deaths (if poſſible) for Chriſt. Let *Romanus* be threatned firſt with the wrack, and then be ſpared by reaſon of his noble birth, he will renounce the Honour of his birth, rather then looſe the Honour of being a Martyr.

(h) Ἐγὼ ὁ μόνον ἅπαξ ἀποθανεῖν ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ, ἀλλὰ καὶ μυριάκις ἐὰν οἷόντε ἦν. Gord. in Baſil.

(o) Prudent.

(o) *Abſit ut me Nobilem*
Sanguis parentum præſtet, aut lex Curiæ:
Generoſa Chriſti ſecta Nobilitat viros.

God forbid that bloud of Parents (ſaith he)
Or court of honour ſhould ennoble me
Chriſts generous ſect gives Nobility.

(p) Ποίας εἶ πατρίδος; χειστιανὸς εἰμὶ· τί ἔχεις δόγμα; χειστιανός εἰμι· τίνες θεοὶ σοί; οὐκ ἔστι θεὸς ἀλλὰ εἷς μόνος ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν. Lucian. in Chryſ. *Sanctus nec proprium nomen nec gentem, nec civitatem unde erat, neq; ſervúſne vel liber eſſet; ſed ad cuncta interrogata Romanâ voce reſpondit, Chriſtianus ſum.* Euſeb. lib. 5. cap. 1.

(p) Let *Sanctus*, let *Lucian* be tortured and queſtioned of what Countrey they are,

They

They each reply, I am a Chriſtian. Of what Profeſſion? I am a Chriſtian. Of what Parentage? I am a chriſtian. To every demand, I am a Chriſtian: ſhewing at once their courage and conſtancy, and that Chriſtianity is the beſt Nobility. Did theſe want valour? or may they not ſeem to have drunk of the cup of ſpirits, which ſome talk of? Or doth not the Spirit and life, which were both in their words and actions, ſhew clearly, that they had drunk indeed at (q) that fountain, which ſprings up in Gods children *to eternal life*, and that the (r) Spirit of glory, and of God, *did reſt upon them.* And have not Women alſo in like ſort played the Men, and marched along with them in the ſame Equipage, ſhewing, that they are indeed not onely *fleſh of our fleſh*, but (ſ) *bone of our bone*, by their incomparable courage.

(q) John 4. 14.

(r) 1 Pet. 4. 14.

(ſ) Οὐ σαρξ μόνον εἰλήφθη θεὸς γυναικὸς κατασκευήν, ἀλλὰ καὶ ὀστᾶν ὀκ ἦν ὀστέων ὡσε καὶ τὸ σθένος καὶ ἔντονον καὶ ὑπομονητικὸν ἐξ ἴσου τοῖς ἀνδράσι καὶ παρ' ἡμῶν ὀφείλεται τῇ ἀνδρείᾳ, Julitta in Baſil.

We have read of a Prince, that was called (t) *Tremblant*, by reaſon of the trembling of his fleſh when his armour was wont to be put on, who being demanded the reaſon by ſome who had his valour in ſuſpition, told them, *You have little knowledge of me; for if my fleſh knew, how far my courage would ere long carry it, it would fall into a flat ſwound.* But ſurely we have ſo much knowledge of thoſe that uſually vilifie the valour of true Chriſtians, that ſhould the ſame conflicts be preſented to them, which were ſometimes to the Martyrs, not onely

(t) 12th king of *Navarre*, *Montaigne in* Eſſ. lib. 1. cap. 54.

onely their fleſh, but their hearts would be tremblant, and they ready for lack of ſpirit to encounter them, to fall (as (u) *Saul* in his diſtreſs) flat on the ground. None but the Chriſtian ſpirit could endure the brunts, which the Chriſtian hath undergone. Well and good may thoſe, which are Noble according to the fleſh, want, as we ſee too often by experience, the ſpirit of Piety, but the true Chriſtian can never want the ſpirit of Magnanimity; or if a Chriſtian ſhould poſſibly prove a coward, he hath that, as other infirmities, from the fleſh, not the ſpirit: even as the other, if they prove Religious, have it from the ſpirit, and not from the fleſh.

(u) 1 Sam. 28. 20.

2. This lets us ſee, how little cauſe ſome have to pleaſe themſelves with their Nobility, who have no regard to godlineſs, no reſpect to piety. Such are not ſo happy upon their own account, in reſpect of their Noble birth; as they are miſerable upon a true account in reſpect of their wicked life. Such (as *Seneca* ſaith) are (x) *noti magis quàm nobiles*, of greater note then Nobility. As *Iſhmael* is more noted for his (y) ſcoffing humour, and *Eſau* for his (z) profaneneſs, then that the one was deſcended from *Abraham*, or the other from *Iſaack*. And indeed howſoever ſome pride themſelves in that they are deſcended from ſuch and ſuch ancient

(x) Seneca *de beneficiis lib.* 3. *c.* 28. *Proponit mihi inania Nobilitatis, id eſt, hominum arrogantium nomina: qui non tam me impediunt quod nobiles ſunt, quàm adjuvant quòd noti ſunt.* Cicer. *orat. vol.* 1.

(y) Gen. 21. 9.

(z) Heb. 12. 16.

ancient families, yet both (a) sacred, and (b) profane writers fetch usually their pedegrees from other roots, and derive them from other Originals, calling as the vertuous from the qualities which are notable in them, Children (as we have said already) of light, day, wisdome: So the wicked, not from their Ancestors but from their manners, Children of darkness, envy, murther, death, and the like. And what honour can proceed from a noble birth imbased by a sinfull life? What credit was it to the Jews to be the children of *Abraham* by generation, when they were reckoned by our Saviour *the just Judge of all men* to be (c) *the children of the Devil by imitation.* What advantage was it to *Ishmael* to be born, and by his wickedness to be (d) banished out of the same family? What benefit to *Esau* to be the first-born in the house of *Isaack*, and by his profaness to lose his (e) birthright first, and afterward, by the just Judgment of God upon him, (f) the blessing? Or what comfort was it to the poor woman in the Gospel to be the daughter of *Abraham*, when she was bound by Satan, and so far bound to the earth, that she could not (g) lift up her self towards heaven. If men will be truly noble, let them not satisfie themselves with this, that they are well-born by nature after the flesh, but let them labour to be born again by grace after the Spirit.

(a) Αὕτη συνήθεια τῆς γραφῆς καὶ τὰς χρείσσονας ἀπὸ τῆς ἀμαρτίας χρηματίζειν μᾶλλον ἢ ἀπὸ τῶν πατέρων· καὶ τὰς κρείττονας υἱὰς ὀνομάζειν ἐκ τῆς χαρακτηριζούσης αὐτὰς ἀρετῆς, *in* Psal. 7.

(b) Ὦ πονηρίας ἔργον ἁπλοῦν· ἐκ Διὸς πολλῶν δὲ πατέρων φημὶ ἐκπεφυκέναι, ἀλάστορες μὲν πρῶτον, ἔπειτα δὲ νῦν τὸ δεινὸν γῆ τὸ τέρας κακὸν Eurip: Troad.

(c) John 8.44.

(d) Gen. 21.10.

(e) Gen. 25.33.

(f) Gen. 27.36.

(g) Luke 13.11.12.16.

Let them not content themſelves that they are deſcended from antient families, but endeavour (which few like in any ſenſe) to be *novi homines*, new men, new creatures. Let them not build upon the good deeds of their Anceſtors, but ſee that they lay up a good foundation for eternal life by their own good works. Our Saviour commanded them ſilence, that proclaimed him with a loud voice to be the Son of God, and why? If we will believe Saint (h) *Ambroſe*, Becauſe he deſired rather to be acknowledged God by his own good deeds, than by other vain words: And this we find certain, that *John* the *Baptiſt* knowing the humour of the Jews to be ſuch as is common with Nobles and Gentlemen, charges them to give the world ſome evidence of their own worth, and not to think highly of themſelves, only becauſe they were deſcended from *Abraham* (i) *Bring forth fruits worthy of Repentance, and think not to ſay within your ſelves, We have* Abraham *to our father.* (k) Not the deſcent from *Abraham*, much leſs from any other anceſtors whatſoever, but the like faith, and piety alone, which was in *Abraham*, will ſave us. It was feelingly replied by *Polynices* to his mother in the Tragedy, when ſhe askt him, If his noble birth did not ſtand him in much ſtead, did not greatly advance him in his baniſhment. *Alas* (l) ſaid he), *'tis a wretched thing to be poor. My noble birth fat-*

(h) *Confitentibus Dei filium imperabat taceri. ut operibus magis quam ſermonibus Deus agnoſceretur; & tu Nobilem te dicis qui es factus?* Ambroſ. in Pſal. 119.

(i) Mat. 3. v. 9.

(k) Abraham *quidem ſalvatur, ſed te Nobilitas generis non ſalvabit, niſi fidem ſervaveris.* vid. plura in Ambroſ. ibid.

(l) Κακὸν τὸ μὴ ἔχειν τὸ γένος ἐκ ἐ-βοσκήμα- τα χρη-ματ' ἀνθρώποισι τιμιώτατα, δυναίμην τ' ὠλεῖς-θ' ὧν ἐν ἀν-θρώποις ἔχει. Eurip. Phœniſ.

ted

red me not, fed me not: it is wealth alone gains honour amongſt men; and he that is noble if poor, is as good as no body. So may we ſay to thoſe that think highly of themſelves in regard of nobleneſs of birth, and have no reſpect to godlineſs of life. Alas, 'tis a wretched thing to be poor in grace. Nobility ſanctifies not, ſaves not, keeps no ſin from any ſoul, nor any ſoul from Hell. Though it may find admiſſion for a man into Princes Courts on earth, yet it will make no way of it ſelf alone into the Court of heaven; *For* (m) *without holineſs, no man can ſee God.* It is piety, and holineſs, which God hath reſpect unto alone, and if a man have all other natural and civil ornaments, and want piety and holineſs, he is, though he think himſelf with *Simon Magus* to be ſome (n) great one, but (as Saint *Paul* profeſſed of himſelf to be (o) without charity) juſt nothing.

(m) Heb. 12. 14.

(n) Acts 8. 10.

(o) 1 Cor. 13. 2.

3. This is direction both for noble, and ignoble, how the one may gain that which as yet he hath not, and the other may enhance that, which he hath already. (p) As *Socrates* adviſed young men, *If they were ill favoured to correct their deformity by vertue, and if they were fair, not to ſtain their beauty with vice.* So let men of mean and low birth ennoble themſelves by a godly life, and (q) preſs to the mark for the prize of the high calling of God in Chriſt: and let thoſe that are of an high and honourable

(p) ὁ Σωκράτης ἐκάλευε τῶν ἀσυμμέτρως ἐχόντων νεανίσκων τὰς μὲν αἰσχρὰς ἐπανορθοῦσθαι τῇ ἀρετῇ τὰς δὲ καλὰς μὴ καταισχύνειν τῇ κακίᾳ τοῦ εἴδους. Plutar. *præcept. nuptial.*

(q) Phil. 3. 14.

birth, take heed how they debase themselves by low and sordid manners; but adde rather a godly conversation, as a great grace and ornament to that which they have by their birth, a noble disposition. There is a way left open by God for the ignoblest, if they will seek it (r) by well doing, to attain to honour and glory, and they that are of the meanest repute with the world, may yet by a pious life obtain with the Saints (f) a good report in the world, and leave a blessing to their posterity, and treasure up a recompence for themselves to all eternity. They that are the least in the world, may become great and glorious by becoming godly and gracious; and there is no defect in any sort or condition of men, but it may be made up by a Religious conversation: the simple by this means may become (t) wise and understanding, the poore by this means may be (u) rich. The weaklings of the world may thus become the (x) *the Chariots and Horsemen of* Israel. They that have not a rag to their backs may by this means be arrayed in (y) fine linnen, clean and white. They that have not a morsel of bread to eat, may feed every day of (z) *Manna, angels food.* They that are servants and slaves may by this means become (a) free. They that are deeply indebted, may thus have their bonds (b) cancelled. They that are reckoned (c) the filth and offscouring of the world may

(r) Rom.2.7.
(f) Heb. 11.2.
(t) Deut.4.6.
(u) Jam.2.15.
(x) 2 King.2.12.
(y) Rev.19.8.
(z) John 6.33.
(a) 1 Cor.7.23.
(b) Col.2.14.
(c) 1 Cor.4.13.

may by this means become the (b) Lords jewels. They that have not (c) a foot of Land may thus have a (d) part in the inheritance of the Saints in light. They that are but duſt and aſhes, may be made partakers of the (e) nature, (f) life, and (g) holineſs of God: Thus Piety doth ſupply every want, defect, ignominy. Thus (h) διὰ τούτων τῶν ὀνομάτων, by thoſe forenamed formes, phraſes, and expreſſions as by a glaſſe darkly may be ſeen, (i) ἐξαίσια κάλλη νομάτων, the tranſcendent prerogatives, priviledges, beauties, excellencies, glories, partly beſtowed, and partly prepared, and to be conferred hereafter upon the godly. Thus as the very Heathen could acknowledge, (k) Let a man be Godly and Religious, and all the Victories, Trophies and Triumphs in the World, ſhall not make him more conſpicuous, more illuſtrious. True it is, (l) the profane great Ones of the world, will ſtill deſpiſe thoſe of mean birth, notwithſtanding their godly life, and do ſcorn generally to have any commerce with them, or ſociety in any office, not only if they be low and Mechanick perſons, which might give juſt offence; but

(b) Mat. 3. 17.
(c) Act. 7. 5.
(d) Col. 1. 12.
(e) 2 Pet. 1. 4.
(f) Epheſ. 4. 18.
(g) Heb. 12. 10.
(h) *Scribit hæc Philo de religioſis in Ægypto. Videtur viris iſtis univerſa legis Scriptura animanti ſimilis eſſe, ita ut ſuperficies verborum corporis, ſenſus vero in verbis reconditus animæ ſit loco, quem ipſorum religio præcipuè quaſi per ſpeculum nominum eximiam ſententiarum pulchritudinem relucentem obſervans contemplari cepit.* Euſeb. lib. 2. cap. 18.
(i) *Explica totos faſtus, conſtitue omnes currus triumphales, nihil tamen morum principatu ſpecioſius reperies.* Valer. Max. lib. 8. *Haud parvæ rei judicium ſenatum tenebat, qui vir optimus in civitate eſſet. Veram certè victoriam ejus rei ſibi quiſq; mallet quàm ulla imperia honoreſve ſuffragio ceu Patrum, ceu Plebis delatos.* Liv. lib. 29. *Hic honos habitus Scipioni Naſicæ.* Vid. lib. 30. (k) *Nulla ingenia tam prona ad invidiam ſunt, quam eorum qui genus ac fortunam ſuam animis non æquant, quia virtutem & bonum alienum oderunt.* Liv. lib. 35.

though they be as able as themſelves in any politick or civil capacity. It hath been obſerved by Naturaliſts, *That there is ſuch* (l) *an Antipathy betwixt two Birds, that though their blood be mingled together by force, yet they ſoon ſever and divorce themſelves again from each other:* And it hath been obſerved alſo by Moraliſts of the Nobility and Communalty, (l) *That howſoever they ſometimes join together upon ſome common ſervices, yet they ſoon break again, and upon the leſt occaſion fall quite in pieces.* Great Ones bear themſelves commonly ſo high upon their birth, that they care not that any ſhould come nigh them, though never ſo well qualified for parts and life. Nor can they willingly give others that (m) honour for their own, which for the moſt part, they arrogate to themſelves meerly for the Vertues of others. But look now as the profane great Ones deſpiſe the godly for their mean birth; ſo God deſpiſes them for their wicked life. As they look upon the godly as a baſe, ſo God looks upon them as a black brood. His own people, deſcended from fair progenitours, he ranks, by reaſon of their vicious manners, which the foul-faced *Ethiopians,* (n) *Are ye not as the children of the Ethiopians unto me, O ye children of Iſrael, ſaith the Lord?* As they reproach the godly for their mean beginning: So God reproaches them for their wicked living.

(l) *Inter Agathallos & Acbanthides tantum eſt odium, ut, ſi ſanguis eorum vi miſceatur, continuò ſecernat ſe ac diſſiliat: Sic inter Patricios & Plebem, ſiquando pro rerum uſu conjungantur & conſpirent, durat tamen uſque odium naturale.* Cornel. à Lapide citat. tantum ex Plutarch. in cap 30. Proverb.

(m) *Quod ex alienâ virtute ſibi arrogant; id mihi ex meâ non concedunt. Sic queruntur* Marius in Saluſt.

(n) Amos 9. 7.

The

(o) *The Princes are Rebellious.* (p) *The Princes are revolters.* (q) *The hands of the Princes were chief in the Treſpaſs.* (r) *The Nobles of Tekoah refuſed to put to their neck to the joke of the Lord.* Thus they are branded to eternity, partly for their wickedneſs, partly for their averſeneſs to the works of Piety. And as God, ſo all good men, though they be honourable by reaſon of their outward condition, yet hold them as vile perſons by reaſon of their filthy converſation. And Satan ſurely cannot but laugh to ſee them ſtand extreamly upon their birth, and yet make themſelves the children, yea, the very firſt-born of Hell, by their wicked life; as if they deſired to be chief in the lower, as they are here in the upper world.

(o) Eſ. 1. 23.
(p) Hoſ. 9. 15.
(q) Ezra 9. 2.
(r) Neh. 3. 5.

(s) —*Craſſum ridet Vulfenius ingens*
Atque horum centum curto centuſſe licetur.

(s) *Et centum Græcos curto centuſſe licetur.* Sic in Poet. Perſ. Sat. 5.

Great *Vulfenius* laughs at ſuch in groſſeſt wiſe,
And hundreds doth ſcarſe at hundred farthings priſe.

We hate the expoſing of any to deriſion, but we would, not unwillingly, have our words make ſome impreſſion. We would have great Ones and Gentlemen ſee what little cauſe they have to brag of their Nobleneſs and Gentility, while they make

themſelves the children of the Devil, and liable to the ſame condemnation with the Infernal ſpirits, by their profaneneſs and impiety. For why? Are not the Devils (if I may ſo ſay) as well-born and deſcended as the beſt? Are they not the Sons of God, and the children all of them of the Higheſt? But not keeping their (t) firſt eſtate wherein they were created, that is, their holineſs, they ſoon forfeited their happineſs, and forſaking their proper ſtation by diſobedience at the ſame inſtant they loſt that excellency which they had over others of Gods creatures, and their native preheminence. A wonderful meaſure of knowledge indeed, and no leſs (u) power remains in them ſtill; but, their holineſs being gone, the good Angel is wholly dead in them, and the evill ſpirit alone doth ſurvive: And ſhould they now pleaſe themſelves and be proud of their endowments, having forfeited the honour of their Creation, and expoſed themſelves aſſuredly to eternal perdition? Our condition is naturally the ſame with theirs, but that they are fallen without recovery, and there is a way opened for us to redeem our ſelves from our miſery. The only thing that preſerves the elect Angels, and which muſt raiſe lapſed man, is *Holineſs*. Shall we then content our ſelves with our preſent greatneſs, and not ſeek to recover by a holy life our former happineſs. (x) *The righteous,*

(t) Jude verſ. 6.

(u) *Quamvis interna felicitatis beatitudinem perdidit, naturæ tamen ſuæ magnitudinem non amiſit; cujus adhuc viribus humana omnia ſuperat.* Greg. mor. de diab. lib. 34. cap. 13.

(x) Prov. 12. 26.

righteous, not the Greatman, Nobleman, Gentleman, *is more excellent then his neighbour*. And ſhall the godly, though mean of birth, riſe up and lay hold of eternal life by Righteouſneſs; and ſhall the great Ones and Nobles of the earth periſh as the dung of the earth in their dung, their own Wickedneſs? Men aim generally at Greatneſs, and labour to be as high as the beſt; and did they ſeek it by Holineſs, they would certainly attain it firſt or laſt. But now this (y) right hand and left, upper place and lower, precedency and concomitancy turns all things topſie turvey, and brings them in the end, which otherwiſe might ſtand like innocent ſheep at the right hand, into the place of (z) clambering Goats on the left. Nothing at the laſt day will avail us but faith and ſanctity when Chriſt ſhall come to be (a) glorifyed in his Saints, and to be admired in all that believe. If men were wiſe, they would not only as the children of this world provide for the preſent; but, as the children of light, look through the preſent to future advancement. They that minde only the preſent are like thoſe that ſee with

(y) Τὸ δεξιὸν τοῦτο καὶ τὸ ἀειστερὸν καὶ τὸ μεῖον καὶ τὸ ὑψηλότερον καὶ τὸ χθαμαλώτερον καὶ τὸ συμβαδίζειν ἢ συμβαδίζειν πολλὰ πεπώκασι τὰ σωτήρια μάτια ἀμφὶ σὰρκὸς καὶ πολλοὺς εἰς βόθρον ὧσι καὶ εἰς τὸν τῆς ἕλξεως χάσκον ἀπάγαγε. Nazian. Orat. 28.

(z) *Pendentem ſumma capream de rupe videbis:*
Caſuram ſpetes, decipit illa canes.
Mart. lib. 8.

(a) 2 Theſſ. 1. 10.

with one (b) eye alone, which seldom see well, and are not very sightly themselves to be seen: but they that look to the present and the future, are like ambidexters and lay hold at once both of this life, and that which is to come. Let great Ones then and Gentlemen look with both eyes to the present and future felicity; and attaining by their birth, to present Dignity, like ambidexters, let them lay hold of the future by Godliness and Piety. And that they may be assured, let them content themselves with nothing that is less then Piety. (c) As Christ saith, *If you love them that love you, what reward have you? Do not even the Publicans do the same? And if you salute your brethren only, what do you more then others? Do not even the Publicans so?* So may we say here, If men have Wisdom, and Learning, and Magnanimity, have they more then the Heathen? If they affect the Religion which they profess, and seek the advancement both of it, and those that administer thereunto; Do not the Heathen do so? We have shewed, that these things may be in singular manner in natural men, in such as are Noble only by Nature. Let not Christians therefore, be they Noble, Gentlemen, or others, content themselves in going thus far; but as St. *Peter* after

(b) Οἱ γὰρ ἢ βίον μόνον ἢ λόγον κατορθωκότες, τὸ ἕτερον ἢ λοίπαντες, ὥσὲν τῷ ἑτερορρόπῳ λέγωμεν, ἐμοὶ δοκοῦν, παραφέρουσι, οἷς μεγάλη μὲν ξυμφορὰ, μείζων δὲ τὸ εἰς τὸ ὁρᾶσθαι τε καὶ δοκεῖν εἶναι· οἷς δὲ καὶ ἀμφότερα δεδημιούργηται ἀνάγκη καὶ δεξιοῖς, τούτοις δὲ τὸ εἰς τέλος καὶ βιοτέον μὴ ἀπὸ ἑνὸς ὄμματος. Naz. orat. 26.

(c) Mat. 5. 40, 47.

after he had reckoned up many vertues, *Knowledge, Temperance, Patience*, bids, Add to all theſe (d) *Godlineſs*. As if he had ſaid, Let men ſee that they be all managed by the word of God, and all tend to the glory of God. This is the nature of Godlineſs, to make another Alpha and Omega, another beginning and end of all that is within us, and all that comes from us. And as all the ſtars in the firmament cannot make day without the Sun, nor an infinite ſight of Cyphers ariſe to the ſmalleſt number without the addition of ſome figure: So neither can all the excellencies in the world, without Piety, make any thing in Chriſtian Divinity, nor add any thing of moment to the ſpiritual Nobility. Let none therefore, great or ſmall, content themſelves, as we have ſaid, with any thing but Godlineſs; but rather labour to winde themſelves up to the higheſt pitch of Chriſtian Nobleneſs. To ſubdue our paſſions, to mortifie our inordinate affections, to conquer our luſts, to minde the things which are above, to have the deſires of our heart ſtill upon God, and the remembrance of his Name, to ſtand for God in oppoſition to the world, and depend wholly upon his Providence; to contemn both the profits and pleaſures of this world, neither ſuffering our hearts to be overcharged or beſotted with the one or the other, is true Godlineſs, and that which few attain unto, true

(d) 2 Pet. 1. 5. 6.

true Christian Nobleness. We may observe many that stand much upon their Gentility, that are infinitely sottish; and many that pretend much to Piety, that are infinitely Covetous; and both of them despising and scorning each other. (e) As *Bernice* the wife of *Deiotarus*, and a certain *Spartain* Dame meeting one day, turned their backs to one another suddenly, the one as it should seem abhorring the perfume of sweet powder, the other the smell of rank butter: So these usually keep aloof off; the first scoffing at the others sordid Piety; the second at the others sottish Gentility. And do we not think that there is a third man that may justly scorn both as having nothing in them of true Christianity? Do we not think to finde

(e) Πρὸς Βερνίκην τὴν Δηοτάρου τοῦ Λακεδαιμονίων τινα γυναικῶν ἀφειλὸς λέγεται· ὡς ὑ ἐγγὺς ἀλλήλων ἐστὶν ἀλδον, ἐνδὺς ἀπεστράφησαν, τὴν μὲν τὸ μύρον, ὡς ἔοικε, τὴν δὲ τὸ βύτυρον δυσωδίαν. Plut περὶ κολάκ.

(f) *Atreiden, Priamumque, & sævum ambobus Achillem.*

(ling,

The drunken sot, and the wretched world-
And the good man, both alike detesting.

(f) Virg. Æneid. lib. 1. *Accommodat hunc versum etiam Seneca Catoni: qui talis fuit Cæsari & Pompeio, qualis Achilles Agamemnoni & Priamo.* Epist. 104.

He that is master of his passions, that hath command of his affections, that hath his conversation in heaven, and keeps communion still with God; that infinitely scorns the world, and is wisely temperate in the use of the creatures; he only is the true Christian. And he that is such a one is truly Noble. And though his birth be never

never ſo mean and low, yet if his parts advance him in the Common-wealth to any office or dignity (g) *Agnoſco procerem*, and look on him as meet to encreaſe the number of the Gentry or Nobility. Godlineſs (as it is ſaid of the Crown) takes off all taindours of bloud; and, *cæteris paribus*, makes any birth paſſant and good. Yea Godlineſs alone hath a Crown laid up for it. (h) *Hence forth there is laid up for me a Crown of righteouſneſs.* God hath promiſed it to Piety, and he that hath promiſed, will one day ſet it upon the head of the Godly, and being ſet on, there it ſhall reſt to all eternity.

(g) Juven. Satyr. 8.

(h) 2 Tim. 4. 8.

4. This ſhould make the children of God careful to anſwer their birth, and to walk worthy of the Lord, who is not aſhamed to be called their Father, and hath beſtowed upon them the honour of being called his Sons. We ſee that Nobles and Gentlemen ſtand much upon their Honour, and are careful not to ſtein it themſelves, and give this, as he in the Poet, in charge to their children.

(h) Αἰεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδ' πατέρων ἀγαλὸν αἰσχύνειν——

(i) Homer. Iliad. 6.

To

To excell ſtill others in worth and dignity,
And not to ſtein the honour of their Ancestry.

How much more then ſhould the Sons of God, the children of the moſt High, ſtand upon their Honour, and be careſul to approve and practiſe the beſt things; taking heed, leſt they do any thing whereby that worthy name, by which they are called, may be blaſphemed. (k) Yea ſeeing the earth brings forth graſſe and herb, yielding ſeed after its kinde, and the tree brings forth fruit after his kinde; They which are the off-ſpring of God, and of kin (if I may ſo ſpeak) to heaven, ſhould be aſhamed not to anſwer their kindred. It was a foul ſhame which the Son of the great *Scipio* brought upon his family, (l) To have the Ring whereon his Fathers head was graven, pluckt from his hand, as having nothing of that wiſdom in his head, or ſtoutneſs in his hands, which gave his Father a ſeat in every noble *Romans* heart.

(k) *Herba generi reſpondet ſuo. Tu non reſpondes tuo? Tritici gratiam ſparſum terræ, generis ſui gratiam reddit: & tu degeneras? Fruges non adulterant ſui ſinceritatem ſeminis, tu adulteras puritatem animæ, vigorem mentis, corporis caſtitatem.* Ambroſ. Hexam. lib. 3. cap. 7.

(l) *Propinqui à manu ejus anulum, in quo caput Africani ſculptum erat, detraxerunt.* Val. Maxim. lib. 3. cap. 5.

It

It (m) was a far greater ſhame, that the trifling ſpirit of *Nero*, and the cowardly ſpirit of thoſe that durſt not withſtand his humour, brought upon the *Romans*, that not only the Knights, but the chief Senatours of *Rome*, ſhould come into the Theatres, and condeſcend to take upon them the parts of Common-Players on the Stage. That the Noble families which had ſent forth Conſuls, Commanders, Conquerours; ſhould now ſend forth Fidlers, Dancers, and Fencers. That they ſhould be now Actors of thoſe things whereof their Anceſtors ſcorned to be Spectarors: That they whoſe Trophies and Temples were to be ſeen, as monuments of their Noble Families, ſhould now be made the mirth and maygame of the common people: That the conquered coming into the City, ſhould point at the Conquerers ſaying, *See the ſons of thoſe that ſometimes conquered Kings and Kingdoms, and led them in triumph through their ſtreets, become now themſelves the grand Pageants and paſtime*

(m) Ἐκεῖνο δὲ ἔξεστι καὶ ἄκρως καὶ δεινότατον ἄμα ἐνθυμεῖσθαι, ὅτι καὶ ἄνδρες καὶ γυναῖκες ἤχθησαν, ὅπως ἵππους, ἀλλὰ καὶ βουλὴ ἀξιώματος, εἰς τὸν ὀρχήστρον καὶ εἰς τὸ ἱππόδρομον τό τε θέατρον τὸ κωμῳδικὸν εἰσῆλθον, ἄνδρες οἱ ἀπὸ τῶν ὑπατικῶν καὶ πολλοὶ πρὸς αὐτοῖς ὠρχήσαντο, τραγῳδίας τε καὶ κωμῳδίας ὑποκεκριμένοι καὶ ἀκροβατήσαντες, ἵππους τε ἤλασαν καὶ θηρία ἀπέκτειναν καὶ ἐμονομάχησαν οἱ μὲν ἐθελοντοί, οἱ δὲ καὶ πάνυ ἄκοντες καὶ οἵδε, οἱ τότε ἀνδράσι τὰ ἤθη, τὰ μεγάλα, τὰς φρένας, τὰς φαβίους, τὰς ποπλίους, τὰς καλεσίους πάντα, ὧν τὰ ἔρημα, ὧν οἱ ναοὶ ἐωρῶντο κάτω τι ἐσηκότες καὶ τοιαῦτα θεώμενοι ὧν ἔνια οὐδ' ὑπ' ἀλλων ἡμύνετο ἐθισθέντα καὶ ἐκπλήττεσθαι γε αὐτὰ ἀλλήλοις καὶ πλέγειν, Μακεδόνες μὲν, ὅτε ὄζιν ὁ Πῶλος ἔκτεινε· Ἕλληνες δ', ὅτε Μεμμίῳ Σικελεῶν, ἵδετε τὸν Κλαύδιον; Ἠπειρῶται, ἴδετε Ἄπιον Ἀσιανοὶ, τὸν Λύκιον· Ἰβῆρες Πόντιον· Χαλκηδόνιοι Ἀσεκλεπιόδοτον, Ῥωμαῖοι πάντες. Xiphil. in Nero.

pastime of Rome. And is it not as foul, though it be not accounted so, because custome hath made it common, That the children of God should prostitute themselves so far, as to play the same parts, which none but the vilest were wont to play upon the stage of the world: That the Church which was wont to send forth Armies of Saints, Confessors, Martyrs, should now send forth in greater number, Swearers, Drunkards and Covetous worldlings: That they should be Actors of those things which sometimes it was a (n) *shame to speak of*; and commit those things commonly which heretofore might not be so much (o) *as named amongst the Saints*: That they which were more then conquerours over the Devil, the world, and the flesh; and whose vertues erected so many Temples, to the eternizing of their memories, should now be themselves the grand conquests of Satan, (p) *The habitation of Devils, the holds of foul spirits, and cages of unclean and filthy lusts*: That men may justly point at them with the finger saying, *See the children and successors of the Saints, who sometimes conquered and converted the world, become now themselves the shame and scorn of Religion.* Such intimations as these (we know) sound harsh in the ears, especially of great Ones (who (q) though they many times act, yet seldome hear of, their dishonourable actions)

(n) Ephes. 5. 12.

(o) Ephes. 5. 3.

(p) Revel. 18. 2.

(q) *Nero ut faciendis sceleribus promptus, ita audiendi quæ fecerat insolens erat.* Tac. annal. lib. 15.

te

and are as unpleasant to us, as we make no doubt it was to the Princely Prophet to call the great Ones of *Israel*, (r) *Princes of Sodome, and Rulers of Gomorrah.* Such reproaches cannot so much grate mens ears, as such carriages (s) *grieve, and vex, and fret* (as the Scripture phrases are) *the good Spirit of God*: The things spoken of, being not only a shame to those that professe themselves the children of God, but an infinite dishonour also to God himself. For what is Godlinesse, but the imitation of God? And wherefore are we styled, and professe our selves the children of God, but that we ought, and take upon us, (t) *to be holy as God is holy*; and, to (u) *shew forth the vertues of him that called us out of darknesse into his marvellous light?* Now when a man shall professe himself a Painter, and take upon him to make the picture of a King; if he mishape him, and give him an ill Phismony or ill feature, stangers will be ready to judge of the Kings person as of an ill-favoured creature: So if the life of Gods children (which be as little pictures or Images, visible representations of the vertues of the invisible God) be wicked and profane, Heathen and Infidels will be ready to blaspheme the name of God while they judge and speak of him according to his Counterpain. Thus the cruelties of the *Spaniards* in the *Indies*, who styled themselves, *The children of him*

(r) Esa. 1. 10.
(s) Ephes. 4. 30. Esa. 63. 10. Ezek. 16. 43.
(t) 1 Pet. 1. 15.
(u) 1 Pet. 2. 9.

who is the Father of mercies, and yet committed fearful butcheries, gave occasion to that and the like Blasphemies; (x) *What a God (with a mischief) is this, who hath begotten such impure and wicked sons? If the Father be like the Sons, there is little goodness of a certain in him.* And if *Pagans* should live amongst us, and see how multitudes do abuse the name of God, sometimes for their politique ends, and worldly gain; sometimes altogether needlesly and in vain: How the most commit the greatest sins constantly, and salute God every day as confidently in his Ordinances; What would they think but that the God which we serve, were a dead Idol, a leaden God, such as (y) one of the Kings of *France* was wont to wear in his cap, kissing it and begging pardon of it when he had committed any foul murther, and promising it should be the last, and yet by and by fall to killing and kissing again? And why should they who keep as constant a course in Gods service as they do in sin, be thought to sin lesse grossely though not so ridiculously as he? What is it to use the ordinances and offices of Religion so, but to use them as the ordinances and offices that belong to a dead Idol, and not to the living God? Doth not God himself complain of this as of a grosse and ridiculous deportment? (z) *Will you steal, and murther, and commit adultery, and swear falsly, and burn*

(x) *Qualis (malum) Deus iste est, qui tam impuros ex se filios & scelleratos genuit? Si pater filiorum similis, minimè profectò bonum esse oportet.* Benz.

(y) Sir *W. lt Raleigh* in his Preface to the Hist. of the World.

(z) Jer. 7 9, 10, 11.

burn incenſe unto Baal, and walk after other Gods whom ye know not, and come and ſtand before men this houſe which is called by my Name, and ſay, We are delivered to do all theſe abominations? Is this houſe which is called by my Name, become a den of Robbers in mine eyes? Behold even I have ſeen it, ſaith the Lord. (z) Thus they put on Religion, a matter of it ſelf of inward excellency, to ſet a better face upon their outward pomp and glory; and they which before the Supream Judge of all, were full of abominable corruptions, ſtood fair in the eyes of men by a formal Profeſſion. And this is a common carriage with men, and paſſed over as a matter of nothing; but we may take notice of that (which the (a) Pſalmiſt ſaith) That the Lord ſees, though for a time he be ſilent, and that he utterly diſlikes thoſe actions, wherein Hypocrites think him like themſelves, and that he will ſet thoſe things at laſt in order before their eyes, which they would not ſet, as they ſhould have done, in right order before his. We ſhould therefore be more careful of our demeanor for the time to come; and as we call God (b) *Father, who without reſpect of perſons, judgeth according to every mans work, we ſhould paſſe the time of our ſojourning here in fear.* We ſhould take all heed, leſt we any wayes diſhonour our Noble Parentage, and labour in all things to be imitators of our Father (c) *as dear children.* Our Life ſhould anſwer

(z) *Hypocritæ rem virtuti intimæ ad decorem ſumunt viſionis externæ; & qui ante ſupernum judicem nudi conſcientiæ in infidelitate conſiſtunt, ante humanos oculos; profeſſione ſanctâ verbo tenus palliantur.* Gregor. moral. lib. 25. cap. 15.

(a) Pſal. 50. 21.

(b) 1 Pet. 1. 17.

(c) Epheſ. 5. 1.

our Name, and our Converſation, our Profeſſion, leſt otherwiſe the iſſue be thus: (d) A good Name and an ill Fame: a fair Profeſſion and abominable Tranſgreſſion. We did ſet before you but now, the wicked practiſe of an evil Prince; we ſhall put you now in minde of a better precedent, who uſed a Picture, (e) the Picture of his Father, to better purpoſe, taking it out and viewing it when he was to act any thing of great concernment; that beholding his Fathers image in the frame, he might do nothing unworthy his Fathers Name. Let us abominate the former practiſe, and learn from the latter, to give much more that honour to the Father (f) of our ſpirits, which he did to the Father of his Fleſh. Let us do nothing to diſhonour Him, from whom we derive the greateſt honour to be called his children. Let the Image of his Divine vertues be alwayes in our minds, engraven upon our hearts; and let us carry our ſelves ſo holily, ſo mercifully, ſo perfectly in all things, that all that ſee us, may (g) ſee that we are called by the Name of the Lord, and that we are a (h) ſeed which the

(d) *Nomen congruat actioni, actio reſpondeat nomini: ne ſit nomen inane & crimen immane, ne ſit honor ſublimis & vita deformis, ne ſit deifica profeſſio & illicita actio.* —— *Ne ſit gradus excelſus & deformis exceſſus.* Ambr. de dig. Sacerd.

(e) *Geſtabat de collo ſuſpenſam in pectus auream laminam, in quâ nomen & imago patris inſculpta erat, quâ ſubinde memoriam ejus refricaret, & quicquid vel faceret, vel loqueretur, ſic ageret quaſi inſpiciente omnia & exaudiente patre.* Chromer. de Boleſlao lib. 6. de reb. Polon.

(f) Heb. 12. 9.

(g) Deut. 28. 10.

(h) Eſ. 61. 9.

the Lord hath bleſſed. (i) It is a pleaſure to Parents to ſee their own reſemblance in their children, and it is an honour to children to keep alive the vertues of their dying or deceaſed Parents. And it is no leſſe pleaſing to God, that the life of his children ſhould anſwer their birth; no leſſe joy to the Almighty to ſee his Sons (k) walking in the truth, after the Commandement which they have received from their Father; to ſee them carrying, like *Gedeons* (l) Souldiers, a Divine light burning in their earthly Pitchers. To ſee them exerciſing the graces of his immortal ſpirit in their mortal bodies. And how ſignal and triumphant a badge of righteouſneſs, and how great a crown of glory is it for them to behave themſelves ſo holily and obediently, that God ſhall not have cauſe to complain of them, as he did of ſome, *I have nouriſhed and brought up children, and they have rebelled againſt me?* But ſhall willingly ſpeak to their eternal both commendation and conſolation, (m) *Surely they are my people, children that will not lie*, children whoſe words and works are ſutable; children who will not carry truth in their lips, and a lie in their (n) right hand;

(i) *Si hominibus lætum eſt & glorioſum filios habere conſimiles; & tunc magis generaſſe delectat, ſi ad patrem lineamentis paribus ſoboles ſubſitiva reſpondeat: quanto major in Deo Patre lætitia eſt, cum quis ſic ſpiritaliter naſcitur, ut in actibus ejus & laudibus divina generoſitas prædicetur? Quæ juſtitiæ palma eſt? quæ corona? eſſe te talem de quo Deus non dicat, Filios genui & exaltavi, ipſi autem ſpreverunt me.* Cyp. de zel. & livor. Iſa. 1. 2.

(k) 2 Epiſt. John, verſe 4.

(l) Judg. 7. 16.

(m) Eſ. 63. 8.

(n) Eſ. 44. 20.

children that will not carry God in their profession, and the Devil in their conversation.

5. Hence they that be poor and pious may take solace, though they suffer many times in this life much disgrace; their Nobility is as good as that of the best, though they live here under a cloud of obscurity. What repute great ones have with the world, They have with God and good men; the one are the onely excellent Ones with the sons of men, the other with the (o) children of God: The one are the the Worthies of the world, the other are the Lords Worthies, of whom the (p) world is not worthy. The one are the Jewels of Kings, the other the (q) Jewels of the King of Kings. The one are the glory of Princes Courts, the other the (r) glory of Christ and his Kingdom. And howsoever there be (to use the words of the Prophet in another sense then he spake them) upon this glory a (s) covering, so that the world knows not their worth, yet the Lord knows it, and shall in due time manifest it to the world, as it was said of (t) *Cassius* and *Brutus* his image, which were concealed in *Junia's* Funeral, when twenty others of less note were brought forth, that they shone the more because they were not seen at all: so may it be said of the godly, The less conspicuous they are with men, the more illustrious they are with God. (u) Who more

(o) Psal. 116. 3.
(p) Heb. 12. 39.
(q) Mal. 3. 17.
(r) 2 Cor. 8. 23.
(s) Esai. 4. 5.
(t) *Viginti clarissimarum familiarum imagines antelatæ sunt*, Martii, Quintii, *aliaque ejusdem Nobilitatis nomina; sed præfulgebant* Cassius *atque* Brutus, *eo ipso quod effigies eorum non visebantur*, Tacit. *Annal. lib.* 3.
(u) *Summa apud Deum est Nobilitas, esse clarum virtutibus. Quid apud Deum in viris Nobilius* Petro? *qui piscator et pauper fuit. Quid in fœminis beatâ Mariâ illustrius, quæ sponsa fabri describitur? Sed illi piscatori et pauperi cœlestis regni à Christo creduntur claves: hæc sponsa fabri meruit esse mater illius à quo ipsæ claves datæ sunt*, Hier. Ep. 18. *ad* Celant.

more despicable with men, then *Peter* a fisher man and poor? who more honourable in the sight of God? What meaner creature then the blessed Virgin espoused to a poor Carpenter? who higher in the favour of God her Maker? To the one were given the keyes of heaven! To the other it was given to be mother to the God of heaven! And though all attain not here to the like honour and dignity, yet all are greatly beloved of God, and shall partake hereafter of the same glory. (x) Now they are the sons of God, and it doth not yet appear what they shall be, *but when Christ shall appear they shall be like him*, then they shall be as he is himself, (y) glorious in holiness: having sanctified and cleansed them, he shall (z) present them to himself a glorious people. Though they (a) lie among the pots here, yet shall they be hereafter as the wings of a Dove covered with silver, and her feathers with yellow gold. Though in this life they be (b) *black, like the tents of Kedar*, yet in the life to come they shall shine as the brightness of the (c) Firmament, yea as the (d) Stars, yea as the (e) Sun in the Kingdom of their father. And what then is the glory of the of the Nobles and Potentates of this world, compared to the glory which shall be revealed in the Saints? What are all the Titles, Ensigns, and Badges of Honour, which the various Fancies of men have in-

(x) 1 John 3.2.
(y) Exod.15.1.
(z) Ephes.5. 26,27.
(a) Psal.68.13.
(b) Cant.1.5.
(c d) Dan.12.3.
(e) Matt.13.43.

vented to set out the great Ones of the earth, to the splendour and lustre, beauty and Majesty wherewith the wisdome and power of God shall invest the heirs of heaven. That which the Apostle speaketh in honour of the Gospel above the Law, may we fitly speak in honour of the spiritual Nobility above the carnal. (f) That which is glorious hath no glory in this respect by reason of the glory that excelleth; For if that which shall be done away is glorious, much more that which shall remain is glorious: And we may close up this with the words of Saint *James* a little altered, (g) *Let the brother of low birth rejoice in that he is exalted, and let him of Noble birth rejoice in that he is made low*, and taught to seek a new Nobility, in a way common to all, by vertue and piety; for as the flower of the grass he shall pass away, and nothing but his vertue and piety shall remain and make him truly Noble and happy to all Eternity.

(f) 2 Cor. 3. 10. 11.

(g) Jam. 1. 9, 10.

6. And, in the last place, if men of Noble birth be vertuous also and pious, What should be their joy, and what their Crown of rejoicing, but this, that they have crowned their Nobility with Vertue and Piety? It was the speech of dying *Otho* to his Nephew (h), That he should never forget that his Uncle was Emperour, nor yet let his mind run too much upon it. And so, we think great Personages should never wholly forget, nor too much mind their Noble

(h) *Non patruum sibi* Othonem *fuisse, aut oblivisceretur unquam aut nimium meminisset*, Tacit. *Histor. lib.* 2.

Noble birth, but mind this rather (which will be their onely comfort) that they lead a religious and godly life. (i) *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might: Let not the rich man glory in his riches*: Neither (may we add) let not the Noble man glory in his Nobility: *But let him that glories glory in this, that he understands and knows the Lord.* Though a Noble Ancestry be a great honour with men, yet it is onely Piety, that procures them honour with God, (k) *Since thou wast pretious in my sight thou hast been honourable.* Though Gold be better then other metals, yet it passes not for currant coin in the kingdom, till the Kings image and superscription be instampt upon it: and though Noble persons be better by descent then others, yet they cannot pass for honourable in the Church, the Kingdom of God, till righteousness and holiness, the image and superscription of God be graven on them. *Theodosius* therefore rejoiced more that he was a (l) member of the Church of God, then that he reigned on earth as Emperour amongst men. And howsoever it be all one in some kind for a Prince to assume a small Title to that of King, as it is for him to wear a (m) garland of roses and flowers on his Crown of gold; yet *Lewis* the

(i) Jer. 9. 23. 24.

(k) Es. 43. 3.

(l) Theodosius *magis se gaudere dixit, quòd membrum Ecclesiæ Dei esset, quàm quod in terris regnaret*, Ambros.

(m) *Sacrosancta majestas quæ ritu sacerdotum ungitur, unde Christi vocantur, non necesse habet post hæc titulo Equerii decorari, exilii, frivolo, & ex ignorantiâ nato. Ausim dicere, quod pace tum aliorum, tum præcipuè Regum, dictum sit: Contumeliam Regiæ Majestati faciunt, qui hanc dignitatem, si hoc nomen meretur, suscipiunt; non secus atq; si supra diadema sertum ex rosis, floribusq; suspenderent*, Laur. Val. *de* Ferdinand. *equerio facto lib.* 3.

ninth

ninth of *France*, counted it his greateſt honour to be called *Lewis* (n) *of Poiſſi*, becauſe there he was baptized, and received as a member into Chriſts viſible Church. To be born of Noble Parents is, as it were, matter (o) of fortune and chance; but to be Vertuous and Pious, matter of divine Grace and ſpecial Providence. The number of Noble men every where in compariſon is not (p) great: The number of thoſe that are morally vertuous (though more then can be engraven (as one ſcoffingly ſaid, all good Princes might) on (q) a Ring) is leſſe; but the number of thoſe who by true Piety ſeek for Glory and Immortality, is leſſe yet by far. And the greater their paucity, the more eminent and ſingular is their glory, and as ſurpaſſing their felicity. As their birth is noble, ſo their life being holy, their end muſt needs be happy. Their (r) names by reaſon of Holineſs are written in heaven, as an aſſurance of their happineſs. Whereas otherwiſe notwithſtanding their Noble birth, they ſhould be written,

(n) *Lewis* IX. being askt by his Lords, What title of honour he would aſſume, as the *Romans* Emperours and Kings of *France* in remembrance of their Acts and Victories; anſwered, My greateſt victory was obtained againſt the Devil when I was baptized in the Church of *Poiſſi*. And in his familiar Letters he did not entitle himſelf *King of France*, but, *King of Poiſſi*.

(o) *Generari & naſci à Principibus fortuitum, nec ultra æſtimatur.* Galb. ad Piſonem in Tacit. lib. 1. hiſtor.

(p) Εὐχμένα ἡ ἀρετὴ ἐν ὀλίγοις—ἀγθοῖς δ' καὶ ἀγαθοῖ ἑδαμῶ ἑκατόν. Ariſt. lib. 5. polit.

(q) *Vides quàm pauci ſunt principes boni, ut benè dictum ſit à quodam mimico ſcurrâ, In uno annulo bonos principes poſſe perſcribi atq; depingi.* Flav. Vopiſc. in vit. Arelel.

(r) Luke 10. 20.

written, as the Prophet ſpeaks, in the (s) earth, and all their glory at their death ſhould be buryed with themſelves in the duſt. What one Noble man that lived an Atheiſt ſaid he would have engraven on his Tomb when he was dead, the ſame may all of them ſay at their death, which reſt only in their Noble birth; (t) *This is the door that opens to the regions below; this is the inlet to the Infernal pit.* Whereas they which add to their Nobility Vertue, and to Vertue Piety, may ſay of Death, as *Jacob* did of *Bethel*, (u) *This is the gate of Heaven*; and with the Apoſtle, (x) *By this an entrance ſhall be adminiſtred unto us into the Kingdom of Chriſt.* And whereas the former, as Princes and Rulers of the earth, draw multitudes after them to ſin and prophaneſs: The latter as Princes have (y) Power with God and men, and prevail with many to walk with themſelves in the way of Vertue and Godlineſs. And as, to the one, Power and Rule, and Authority is given wholly, the world doth (z) wonder and wander alſo after them to their utter ruine and deſtruction: So the other, as it was ſaid of *Conſtantine*, are raiſed up by God (a) *tanquam res quædam peregrinæ*, as ſtrange ſpectacles, to draw others after them for their eternal welfare and ſalvation. And as great puniſhments follow the one, ſutable to their great profaneneſs: So great rewards abide the other, anſwerable to the greatneſs

(s) Jer. 17. 13.

(t) *Hæc verba Nobilis quidam qui Atheiſticè vixerat, voluit monumento ſuo inſcribi, Hæc mihi porta ad Inferos.* Æn. Syl.

(u) Gen. 28. 17.

(x) 2 Pet. 1. 11.

(y) Gen. 32. 28.

(z) Revel. 13. 2, 3.

(a) *Hic Imperator virtute tàm eximiâ ex Dei ſapientiâ mortali hominum generi donatus fuit, tanquam res quædam peregrina quæ homines in admirationem traduceret.* Euſeb. in Vit. Conſt. lib. 3. cap. 2.

greatneſs of their deſerts. True it is, both aime at Honour, *and would not* (as the Apoſtle ſpeaks) *be* (b) *unclothed, but clothed upon*, even with honour upon honour. But to the one, at death, an addition of Honour is given to that which they have; and from the other (c) *even that which they have is taken away*. Wherefore? Becauſe (as it was with *Jew* and *Gentile* in matter of *Juſtification* (d) by faith and works) the one reſt in that honour which comes by Nature, and ſeek not after that which comes by Piety: The other minde chiefly that which flowes from Piety, and reſt not in that which they have by Nature. And thus they gain while the other loſe, and raiſe themſelves to new, when others fall from their antient Dignity. As Nature puts a luſtre upon them, clothing them with the honour of Nobility; and as they (e) put on righteouſneſs, and cloth themſelves with Piety, wearing it in their lives as a Robe and Diadem: So the Lord, after death, clothes them with glory and immortality. And as it was wiſht in the behalf of one, who was both a good Man, and a good Biſhop, *That one Crown might be given him for his own piety, another for his pains which he beſtowed on his People.*

(b) 2 Cor. 5. 4.

(c) Mat. 13. 12.

(d) Rom. 9. 30, 31, 32.

(e) Job 29. 14.

(f) *Fortunatus* de *Felice* Epiſcop. Gallican. urbis Nannet. Magdeburg. Cent. 6. cap. 10.

(f) *Una corona tibi de te tribuatur ab alto:*
Altera de populo vernet adepta tuo.

Let

Let one Crown for thy ſelf be giv'n thee
from on high:
Let another ſpring from thy peoples Piety.

So when men are both Noble by birth, and notable alſo for a pious life, God rewards them accordingly: beſtowing as it were a double Crown upon them, one for their own, another for the illuſtrious precedents, and ſingular patterns of Piety which they give unto others.

THE END.

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